VOL. VIII. THE No. 4.

# American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . . to preach deliverance to the captives . . . . to set at liberty them that are bruised.—JESUS CHRIST.

## APRIL, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

# CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

## Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION.

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE

# American Missionary.

(MAGAZINE.)

ol. VIII. APRIL, 1864. No. 4.

## AMERICAN MISSIONARY ASSOCIATION.

### REV. S. W. MAGILL'S TOUR IN THE SOUTH-WEST.

Our agent, Mr. Magill, has returned m his tour to the Mississippi River and e places where our missionaries and achers are located along its banks. He s made a full report to the Executive mmittee, of which we have space only a brief abstract. Mr. Magill left New-rk, and was absent sixty-six days: he ited Cairo, Memphis, President's Island, lena, Vicksburgh, Davis's Bend, Natchez, rt Hudson, Baton Rouge, New-Orleans, d St. Louis. During his journey he w and advised with our missionaries and achers, as far as practicable, and attended the disposal of a considerable quantity clothing and materials for clothing ong the freedmen.

Mr. Magill reports that while there has en some exaggeration as to the amount destitution and suffering among the edmen, in certain places, by agents who ve come North to lay these matters be-e the Christian community, there has en much actual want in many places, at has been met to a considerable extent the most commendable degree of lib-lity and promptitude on the part of the nevolent. In consequence, the poor des-ute freedmen have been carried through winter much more comfortably than it s supposed they could be. Mr. Magill s:

'Now upon the return of spring the ple generally are pretty well supplied h clothing and covering, and there is an unt of goods in the hands of our al-moners in reserve to meet cases as they may occur. As our armies advance, fresh companies of the escaped will be coming within our lines, and fresh destitution will be developed; and the benevolence of the Northern people will be again appealed to in the fall. Meantime we do well to husband our resources with Christian providence." . . .

Of General Grant's Department he says:

"Not much is being done in the way of school-keeping, which I deeply regret. This is not through the fault or unfaithfulness of your teachers, but mainly through unpropitiousness of circumstances, and from lack on the part of some of knowing how to set themselves to work and to get the better of difficulties. In the present state of things, we must make up our minds, however trying it may be, to put up with a good deal of delay and of seeming waste of time and force. This is the order of things in military circles, and every thing that comes within military lines will partake more or less of this characteristic. . . .

"GENERAL BANKS'S DEPARTMENT.

"At New-Orleans I found Mr. Hubbs and several associates. Mr. H. is a master in his profession, a superior practical teacher. He has been delayed, very much to his regret, in obtaining buildings for school purposes, and has opened no school as yet except an evening class for adults, in which he is proving eminently successful. He is hoping every day to inaugurate a system of schools, which I doubt not will be ably conducted under his superintendence. Meantime he is studying out his field, making himself acquainted with the people.

"From New-Orleans I passed to Baton Rouge, and there found an interesting opening, which no one has yet entered, and where it is estimated some six hundred people might be gathered into schools,

and those belonging to the resident permanent colored population. It is very desirable that the Association should occupy this point at once, and make it one of their permanent centers. From Baton Rouge I passed to Port Hudson, and what an opening there presented itself! Port Hudson is the center of the Corps d'Afrique, the name given to the corps made up of the colored regiments in General Banks's Department. From twelve to twenty regiments of this corps will be permanently located at this point, and a most inviting field for the Christian teacher is thus presented. General Banks has already inaugurated a system of instruction for these colored troops, but it is admittedly altogether inadequate to the work to be performed. I proposed to the Generals in command that this Association should furnish additional teachers for these regiments, which proposal was very cordially accepted and referred to General Banks for his approval, by whom it was readily indorsed, and every facility for its execution promised. So that nothing now prevents our going in and taking full possession of the field; and what can be more important, in respect to the future of the colored people, than that these thousands of their men, who are obtaining a military status and training, should obtain also the knowledge of letters, and be brought under intellectual and moral training? . . .

"GENERAL ROSECRANS'S DEPARTMENT.

"At St. Louis in the Department of the Missouri, which is at present under the command of General Rosecrans, I was surprised and delighted to find so very strong an anti-slavery sentiment prevailing on the part of ministers, citizens, and the military. . . . A most interesting attempt is now being made to organize a system of free schools for the colored people of the city, embracing the freedmen. . . . I urged brother Candee to extend to it his active coöperation, and he feels warranted to assure the colored people that the Association will render their influence and aid in carrying forward the scheme. . . . St. Louis occupies a most important position in relation to the colored people of the State, and of the whole South-west, and deserves the most earnest attention of the Association."

Mr. Magill, in conclusion, speaks of the vast field before us—of the kind of instrumentality now specially demanded for this work—of the Macedonian cry now wafting upon the air: *Come over and help us!*—the eagerness to acquire the use of l ters—the inadequacy of the present nu ber of teachers—the privilege of being active worker in bringing out the great sults so in accordance with the mind a will of Christ—of facts that have come u der his own observation, fully justifyi the most glowing statements respecting dividual progress—of the readiness of t adult freedmen to acquire knowledge wi quite as much readiness as is common the white race. He makes many valuab suggestions, and concludes as follows:

"The work is one of large dimensio the prosecution of which must involve great amount of thought and labor, and large expenditure of means. But we a seeking the elevation of a race long pressed, and we serve the Captain of S vation, our living Divine Lord, who say 'All power in heaven and in earth is giv unto me; go ye therefore——.' To work, then, let us apply ourselves, w the earnestness of Christian benevole and the confidence of Christian faith, a our labor shall not be in vain in the Lor

## REV. W. HAMILTON'S TOUR.

VIRGINIA AND NORTH-CAROLINA.

Mr. Hamilton of the Reformed Du Church, recently commissioned as an ag of the Association, has made a visit of ploration to see, with his own eyes, state of things at the South, before ente upon his agency in this State and elsewh He has made a full report, which we sho be glad to publish entire if we had sufficie space. He visited Fort Monroe, Hampt Portsmouth, and Norfolk in Virginia, Newbern and Roanoke Island in Nor Carolina. The accounts of his visits to schools, his conversations with the teache his preaching and addresses, and his int views with officers and chaplains, are of interest. We are able to insert bu few items. Mr. H. states:

VISIT TO HAMPTON.

The great desideratum here is additio school-buildings. The vast influx of freedm and their families, and the plan which has b very properly adopted by the authorities of ing each householder a large garden, have cau

e settlement to extend over a large space of round. . . I was glad to learn that a colored an had opened a pay-school for children. He s succeeded very well so far. The sooner e freedmen can raise up competent teachers r themselves the better. It is said that the ishop of the "African Methodist Church" of iladelphia has made an arrangement with overnment by which teachers furnished by em will be paid in part out of the public easury.

The upper room of the court-house at Hamp- n is occupied by Mr. and Mrs. Day, whose bors are amply rewarded by the remarkable ogress their pupils have made in both secular d religious knowledge. Mr. Day is a strict sciplinarian, and a most vigorous and enthusi- tic teacher. As a pioneer in the work at mpton, he had much to do and suffer; but s laudable patience and perseverance have en crowned with ample success.

VISIT TO NORFOLK AND PORTSMOUTH.

In no other part of my journey did I find tters, etc., so prosperous and satisfactory as Norfolk. Before the war broke out there re four public school-buildings here, each taining four rooms, and each room capable accommodating fifty pupils. The rebellion d the subsequent capture of Norfolk left these ildings vacant. Three of them are now oc- pied by colored children and their teachers. ey have been managed with most encour- ng results. I am happy to say that the ools at Norfolk, most of them being con- ted by the teachers of the American Mis- ary Association, are extremely prosperous. . One delightful feature of the night-school e coöperation of a large number of soldiers a Connecticut regiment as teachers.

had a satisfactory visit to Mr. Beals's school 'ortsmouth. I visited also the school eight s from here, on the Wise farm.

efore we left Norfolk we met a motley pro- ion of carts and wagons. First came an y ambulance filled with pickaninnies, little children looking out, with their bright and lering eyes, from every crevice of the red vehicle. They looked like chickens in op going to market; but they were all y and merry as grasshoppers. Then came wagons and a large number of carts. On were piled the household stuff of one hun- nd twenty-five "contrabands," who had just been brought in from beyond the lines by a raid into Secessia. The carts were driven by their owners, white men who had been impressed for the day at least into the Union service. I thought the white men seemed somewhat ashamed of their job, but General Butler has his own way of doing things. We found Mr. Bell and his teachers all well occupied, and heard in Gov. Wise's dining-room, where perhaps John Brown's death-warrant was signed:

"John Brown's body lies moldering in the grave;
His soul is marching on."

VISIT TO ROANOKE ISLAND.

It was about the middle of January when I left Newbern in company with chaplain James, Mr. Hillis, an agent of the Friends' Aid Society of Philadelphia, and Miss Roper, a graduate of Mt. Holyoke Seminary, who was on her way to Roanoke Island for the noble purpose of devoting her energies and acquirements to the improvement of the emancipated slaves.

Walking with chaplain James, we came suddenly to the main avenue. It is very imposing. Imagine yourself to emerge from a winding, dusty, forest road, on a wide street, cut through the wilderness a mile or more each way, straight as a bee-line. All along this grand vista, on each side, you see the smoke ascending from a hundred log-buildings. These are the dwellings of the emancipated negroes. They were industriously employed and seemed happy. We heard complaints from some respecting their unsupplied wants; but, though we asked more than thirty if they would be willing to go back to their old masters, "Oh! no, sir," they said, "we won't go back again. We are better here." I was greatly struck with the intelligence and smartness of nearly every one we spoke to.

I was pleased to learn that Mr. James has appointed fifteen negroes to act as Selectmen among the freedmen, after the New-England fashion. . . Next year they are to elect their own parish or town officers. The number of freedmen on this island is estimated at three thousand, and the whites number about five hundred.

"THE Lord hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound — to comfort all that mourn."

## WEST-AFRICA.

We have more than once noticed the little newspaper, the *Early Dawn*, edited by members of the Mendi Mission, and published at Good Hope, Sherbro, West-Africa, the printing work being done chiefly by members of the Mission-School. We have just received Nos. 31, 33, and 34 of Vol. III. We make room for a few extracts:

### AFRICAN CHILDREN.

We rejoice in the sprightliness, the intelligence, and capacity for improvement, both in science and mechanic arts, that is manifested by our mission children.

Yet we are often pained at their waywardness, and that it is so hard for them to realize that "the fear of the Lord that is wisdom, and to depart from evil is understanding."

The influence of centuries of barbarism has left its sad impress upon the minds and hearts of the people of Africa, and by a law of nature — as well as by an appointment of Divine Providence — the iniquities of the fathers are visited upon the children. It is unreasonable to suppose that within the limits of one generation the malign influence of heathenism can be wholly removed.

And yet we labor in hope. Error and evil are strong, but truth is stronger and must prevail.

The good seed of the Word can not fail to germinate and bear fruit; and as the powers of darkness have blinded and depraved the hearts of the people of Africa, so the power of the truth can sanctify and bless them.

Our hope for Africa is, under God, *in the children who are being trained in the mission-schools on this Coast.* If ever the Gospel is proclaimed to the millions of her people, it must be through *them*, and they need the prayers of God's people, that they may be fitted for this great work, and made laborers in the vineyard of the Lord.

### THE BOOM WAR.

We learn that the war on the Boom is at present suspended, and that efforts are being made to establish peace.

Mr. Lewis Tucker, chief of Bo Hul, (Sea Bar,) has received a letter signed by thirteen Gallinas chiefs and one queen, expressing a desire to have the war brought to an end.

The proposition is to drop the matter just as it stands, neither party paying any damages.

Owing to the influence of Mr. Lewis Tucker, the Gallinas war-parties have evacuated Yandahu and the other captured towns, and returned home. Prince Mannah awaits the decision of the Messrs. Tucker, of Gbapp.

If the Boom chiefs consent to the offered terms, the war will cease; if not, the Gallinas people will return and prosecute it with creased vigor.

### CAUSE OF DEATH IN AFRICA.

An intelligent and educated colored m who has lived in both America and Afr said, not long since: "The causes of merous deaths on the west coast of Af are not so much a deleterious climate excessive and imprudent indulgence of appetites, especially in eating and drinki Even too free a use of fruits is o a cause of sickness and death." In *Early Dawn* is an extract, corrobora of the above remark, from a Cape Co correspondent of the *African Times*, v says:

"'Trade is quite done up because of Ashantee war. *The Coast is heal* There have been many deaths lately, nearly all from the effects, *not of clim but of drink.* I am only waiting to h if any one dares to attribute them to other cause before I speak. Three offi of the Gold Coast Artillery died of *deliri tremens* one after the other. A fourth very recently died of what I don't exa know yet; all I do know is, that he also a *six-bottle man.*'

"This quite bears out Dr. Clarke's s ment, which we have been lately rev ing. And it is a fact that can not be widely known, that only intemperanc one kind or other makes Africa so to Europeans. We refer to our letter Akrapong on the same subject.

"We believe this to be true to a great tent. There are doubtless here abund causes of disease from which both Eur ans and natives frequently suffer; these causes are greatly aggravated by irregular, intemperate habits of those come to this coast and feel themse emancipated from the restraints of relig and of good society.

"An advanced civilization, and especi a *higher tone of morals*, would add v materially to the healthiness of W Africa."

### DESERT OF SAHARA.

In the Wilderness shall Waters br out.—Perhaps no more hopeless enter could be undertaken than to attempt to rec the great African desert of Sahara, wher rain ever falls, and there are but occas oases to give relief to the weary and fain caravans that traverse it. Modern sci

owever, laughs at seeming impossibilities. killful engineers in the French army in Al- ers proposed to sink Artesian wells at differ- nt points, with the strong confidence that thus ater could be reached and forced to the sur- ce. In 1860, five Artesian wells had been pened, around which, as vegetation thrives xuriantly, thirty thousand palm-trees and one ousand fruit-trees were planted, and two riving villages established. At the depth of little over five hundred feet, an underground ver or lake was struck, and from two of them ve fish have been thrown up, showing that ere was a large body of water underneath. he French government by this means hopes to ake the route across the desert to Timbuctoo rtile and fit for travelers, and thus to bring e whole overland travel and commerce through lgeria, which will be one of the greatest feats modern scientific enterprise.

## LETTER FROM A NATIVE AFRICAN.

Selim Aga, a native of Nubia, who was kid- pped when a child, sold several times, and ally fell into the hands of an English family Alexandria, with whom he came to England, terward went out to Lagos to try what he uld do on his own account. There his good nduct has gained him general confidence. e has addressed an interesting letter to the itor of the *Anti-Slavery Reporter*, in which he ys:

"Many thanks for the receipts, which came hand all safe, as also the copies of the *Re- rter*. The subscribers are quite delighted th the news, and wonder they had never heard the Society before this. As the subject has w been introduced to their notice, I hope ey will keep up the communication regularly th home; and I see no reason why all the in- ligent natives on the coast should not become bscribers. I am sorry to say that the present stem of education on the coast is not cal- lated to raise the natives much beyond their mer scale of usefulness. There are only two ngs that they are educated for, namely, clerks d merchants. Every body can not be a mer- ant. Why not encourage agriculture? The ne money that makes the merchant can make farmer, and I must confess that the latter uld be the most independent of the two; for, gular to relate, that the prejudice of the ive against the European, and, *vice versâ*, of European against the native, is any thing encouraging. The natives have great ca- ities for trade; but the goods supplied hem on the coast are invoiced at such high es, that it is really impossible for them to lize any thing for themselves."

"Turn us again, O God, and cause thy to shine, and we shall be saved."

## BASLE MISSIONARY SOCIETY.

More than thirty Missionaries—preachers and teachers — under the direction of the *Bâsle Missionary Society*, are laboring at various stations, for the most part in territory under British protection, between the river Volta and the Kingdom of Ashantee. . . . A cart road is to be completed from Akkra, by Abude, to Akropong if one thousand dollars is contributed by the friends of the "Christian Civilization in Africa."—*B. and F. Anti-Slavery Reporter.*

## THE AFRICAN RACES.

The African races, with all their depression, still show in some directions superior capacity. Docility, obedience, and love are their native traits — traits not developed by their long servitude, but essential to render their enslavement possible; for the experiment of enslaving other races has been repeatedly tried, but has never permanently succeeded. The Africans often submit to their bondage, with full consciousness of their wrongs and of their power to resent them, by virtue of a moral instinct averse from violence, and willing to endure oppression rather than to avenge it. Whatever culture they receive goes at once to the affections — takes a moral and religious direction. To educate them is, with rare exceptions, to make them devout, grateful, kind, and exemplary in their social relations and duties. . . . But there is every reason to believe that they may be so trained as to exhibit the richest traits of moral excellence, to be the ready recipients of the highest social influences, and to reflect the love, as other races reflect the wisdom and beauty, of the Creator.—A. P. Peabody, D.D.

## SANDWICH ISLANDS.

### Letter from Rev. Jonathan S. Green.

Makawao, Maui, October, 1863.

Lest I allow my labors and cares to crowd out what is due my patrons and friends, in the shape of information touching my station, I hasten to fill a small sheet or two, to go by an early opportunity. Let me say a word in relation to our schools. I think I have informed you that the Hawaiian government has relieved us as missionaries of the superintendence of schools. Government has assumed the responsibility of sustaining and directing them. There is a Board of Education, whose President is in duty bound to visit, if possible, all parts of the islands, learn the state of the schools, and at the end of the year make a correct and full report, which is published for the use of the Hawaiian Legislature. We all feel the loss of the efficient labors, in this department, of the late Rev. Mr. Armstrong, who was

President of the Board for many years. The present incumbent is Governor Kekuanoa, of Honolulu, the father of Kamehameha IV., the reigning king. He is by no means qualified for the office, and is retained for political reasons. I have fears that other changes will ere long take place which may effect much injury to our school system.

September thirtieth, we had an examination of our schools at Makawao. Considering that the term was shortened one third, as the money in the treasury fell short, the examination was quite satisfactory, all the children being able to read in the New Testament. Schools gradually decreasing.

*October* 3.—Anniversary of my ordination. Thirty-six years to-day I was set apart to the work of the ministry, as a missionary to the Sandwich Islands; and during these many years I have been sustained and blessed, so that with very few exceptions I have been permitted and enabled to preach the Gospel on each returning Sabbath since I was ordained to the work, October third, 1827. How grateful would I be to Him who has granted me this great privilege, and who still allows me to preach to these Gentiles "the unsearchable riches of Christ." And though the work is arduous and fearfully responsible, so that my strength seems sometimes ready to fail, yet I can truly say I would not exchange my post of labor for the situation of the highest dignitary on earth. Nor do I desire to be excused from its toil or responsibility while I retain, in any comfortable degree, my strength. The Lord give me many souls to be seals of my ministry, and stars in my crown of rejoicing in the day of the Lord Jesus.

*Sabbath, October* 4.—To-day was our communion season. I addressed the church from the passage: "Ye can not drink the cup of the Lord and the cup of devils." We had found by inquiry that a large number of our brethren, who had covenanted, on entering the church, that they would cease the use of tobacco, had returned to the indulgence of this filthy appetite, in consequence of which we had suspended them from the fellowship of the Church. What adds to our trial in laboring to save our people from a return to this their easily besetting sin, is the known fact that the pastors of two of our churches, one on Maui, and one on Molokai, continue to use the odious weed, though they well know that by so doing they grieve their own missionary brethren and sisters, and cause multitudes of their Hawaiian people, who had solemnly pledged themselves to abstain from its use, to return, "like a dog to its vomit," to this hateful and hur practice. Such is the fact in relatio the churches whose pastors "chew cud." No Missionary Board or Associa should employ as a missionary or assist any one who defiles his breath with to co, and is thus guilty of what the Apo styles "the superfluity of naughtiness." hope and trust that no missionary of Association uses this weed.*

After baptizing several children, also own, we sat down to the table of the L to commemorate the infinite love of J whose blood cleanseth from every impu of flesh and spirit, enabling the hum believer to perfect holiness in the fea God.

*October* 15.—Called to attend the fu ral of a member of the church, Kawah ma, a man about fifty years of ag should judge. He was present at communion, October fourth, also at m ing last Sabbath. Monday morning left his house with a calabash for wate his hand, and was found the next morn dead, lying on the ground near a wa course. No light as yet cast on the c of his death. I found that another pe lay coffined before me, a sister of Kaw lama's former wife. I read the latter of Matthew, twenty-fourth chapter, wh we have the Saviour's repeated injunc to watch, and I spoke at consider length from Revelation 14: 13, explai what it was to die in the Lord, and blessedness of so dying. The fast decr ing of my people warns me to do for t what my hands find to do, for even should be spared to labor many ye there will be but few to receive inst tion, as they now go one after another the eternal world Had I but evide that all of these were truly Christians their temper and lives, I should not much mourn this decrease; but al only a portion give comfortable evide that "they die in Jesus and are blesse

*Sabbath, October* 25.—The passage the Revelation, "Woe to the inhabitants the earth and of the sea! for the devil come down to you having great wrath," one which I might have spoken from day, and illustrated its meaning from cent occurrences in our own neighborho and I should likely enough have done had I learned early in the morning scene which was being acted near us. foreigner who is at work not far dist procured intoxicating drink, and be joined by three half-castes, and proba

* By a rule of the Association, no person is empl as a missionary or teacher who uses tobacco in form.

everal natives, they took possession of a ative house, having a single room, and pent the night in carousing and drinking hemselves drunk. At sun-rising some of hem were seen lying about the door just ecovering from their debauch. Had I nown at the time what I afterward earned, I should have hesitated about oing to meeting without some one stand- ng guard at my house. The leader in his affair is a foreigner, and his associates, or the most part, boast of foreign blood oursing through their veins; but I am orry to say many, very many full-blooded Hawaiians smoke till thirsty, then drink ill they are drunken. Intoxicating drinks onstitute "the cup of devils," and those vho drink of it are utterly disqualified to drink the cup of the Lord. I put tobacco n the same category.

While we mourn that the devil has come lown unto us in great wrath, as he cer- ainly has, still we cherish the hope that it s because he knoweth that he hath but a hort time. God grant it be so!

## RELIGION IN ITALY.

The following article gives an insight into the present condition of Italy:

"In a moral and religious aspect Italy is be- oming more interesting every day. Truth has been poured in there, through the mountain passes of Switzerland, always the headquarters of a pure and active Christianity, until very healthful signs begin to manifest themselves. During the last three years 100,000 Bibles have been bought by Italians; schools are multiplying rapidly; a Protestant theological seminary at Florence is in vigorous operation; Protestant preaching is established in at least fifty places; nd, as might be expected, the most salutary ffects are apparent. Northern Italy, which for any years has been the most enlightened and ie most restive under the restraints of the old eligion, was not, as might have been expected, oremost to welcome the dawning of new relig- ous views. The aristocracy there clung to the ope of a reconciliation between Victor Emanuel nd the Pope, as affording the highest promise f reform. But meanwhile, Southern and Cen- al Italy had become more accessible to Protest- nt labors, and, at length, in the north, Sardinia as been able to take a higher position among e Italian States, while the influence of the 'aldenses is more potential for good than ever fore. Milan, as well as Turin, both seem des- ned to become centers of education and light. ie tendency of events is well illustrated by a ecent occurrence at a place called Favale, only ew miles from Genoa. Being in a mountain- s country, the people in mid-winter, when azing cattle is no longer practicable, often be- ne strolling minstrels. One of these, with his dle and flute, wandered off into Piedmont, where he received a new set of ideas relating to the Bible, etc., and, returning home in the spring, found himself virtually banished from society. But a number of people soon became convinced that he was 'neither a madman nor an atheist,' and gained such influence as to draw down the anathemas of the priest, by whom they were eventually sent to prison. Public indignation then became aroused, and an application to the government, by virtue of the new constitution, secured their release. Now there is established in Favale a chapel with sixty members."

In other parts of Europe, the Romish superstition is being sloughed off. In France, within two years, forty-one new Protestant churches have been added. Austria has adopted a constitution securing religious liberty, and Protestant worship is sustained in the imperial city of Vienna.

## MISSIONARIES OF ART AND SCIENCE.

About twenty years ago John H. Chandler went from the United States to Siam as a scientific mechanic, employed by a missionary society to found type for them to print the Bible in Siamese. He was a thorough Yankee in the universality of his power of adapting all his knowledge to practical uses. The king of Siam sent for Mr. Chandler, who soon established a machine-shop for the king, and sent for encyclopædias, and made models and plates and gave instruction in the arts. A young nobleman of Siam, who is now the king's factotum in all these matters, used to come to Mr. Chandler by night, and get Mr. Chandler to illustrate and demonstrate. The son of the Prime Minister of Siam has also largely enjoyed the instruction of Mr. Chandler, more especially in connection with steam power and its machinery, and is now doing much for his country in introducing the use of steam. Such have been the labors of one good man, not a minister, but a scientific mechanic. Now as to the results.

There is a large iron steamer plying between Siam and Singapore, owned entirely by natives; another, also owned by natives, between Siam and China. A little time since the king sailed with quite a fleet of steamers on an excursion. He contributed two hundred and forty dollars to build a Missionary Seminary, and sent a present of a thousand dollars to the widow of a missionary who had taught him English. He now employs a lady at a thousand dollars a year to teach his children English, and has established a mint, steam saw-mills, and has gilding in gold and silver performed in European style. Private citizens are sending to England for machinery to make sugar, alcohol, and rum. The gross amount of one order from one man was nearly forty thousand dollars.

Such has been the effect of the labors of one real Yankee in Siam, besides the good that he has done in casting fonts of type for the printing of the New Testament. We can not see

why many enterprising young men, anxious for useful adventure and fortune, should not go out as missionaries of the natural sciences and arts, of medicine and of literature, apart from any direct works of a missionary character connected with any particular denomination or society. Indeed, many Missionary Societies do send out medical men.—*Philadelphia Ledger.*

## DR. KING IN GREECE.

Rev. Jonas King, D.D., the veteran missionary to Greece, in a letter to the Missionary Rooms at Boston, writes, under date of December thirtieth, 1863, that the editor of the *Star of the East* has published his editorials in vindication of Dr. King's little book with regard to "The Worship of Mary," in a pamphlet, together with Hon. George P. Marsh's communication to the Greek Government of May thirteenth, 1853, showing the injustice of the courts of Greece, in Dr. King's trial and condemnation, etc., and adds:

"They have been read by many, and have produced, I have reason to believe, a good effect on the minds of not a few; and I doubt whether the 'Holy Synod' will ever again attempt to hurl against me any more anathemas.

"The revolution and state of affairs in Greece; the election of a King; the union of the Ionian Islands; the civil war in America; the awful struggle in Poland; the designs of Napoleon; what Greece is to be in future—these are the all-absorbing subjects of thought and conversation. Little time seems to be given to serious reflection about the soul or the things of heaven. Still, religious liberty is progressing, and has already gained a foothold which it has never had before in these regions, for the space of a thousand years. I trust that it will continue to increase, till it shall become perfect and entire, wanting nothing."

## POLYNESIA.

The Rev. M. Arbousset, a French Protestant missionary, has lately gone to Tahiti. Queen Pomare was absent at the time, attending the marriage of her son; but, on hearing of the missionary's arrival, she hastened to send him the following welcome:

"O Arbousset! peace from God to thee, and also to thy daughter. When I learned that thou wert coming to Tahiti, it caused me great joy, because thy religion is the same as mine, and thy desires and mine are one. I and all my people desired a minister of the faith that has been professed among us from the time of my father and mother downward; so, having been informed that there was coming from France a true minister belonging to that form of the Gospel which I accept, my heart was greatly rejoiced, and I wrote to the governor to recei thee when thou shouldst arrive, and to arran for thy dwelling in Tahiti, to be my pastor, a also for my family, my children, and my peop And now, I can not tell how happy I am learn that thou art come. Mayest thou inde dwell at Tahiti till all the days of thy life in t body are ended, and after that, may thy pla be filled by another, that so it may be nev empty. I desire much to see thee in Tahi Areifaaite [husband of the queen] salutes the and is also glad to see thee. My son, the ki of Raiatea, has just married the daughter of M heanun. Peace be to thee from the Lord Jesu our Saviour. The queen of the Society Isle and others, united with them. Pomare.- Raiatea, 15th March, 1863.

## THE CHINESE SCHOLARS.

The Rev. J. Laughton, Baptist missionar recently visited Tingchewfoo, at the time of t examination for the Tien-tsin, or Chinese B. degree. There were between six and sev thousand candidates, and many of them eag ly attended the chapel of the missionaries. A cording to Mr. Laughton, it was curious to n tice the effect which the preaching of Chri ianity had upon these scholars. Some of the said that Jesus was a great sage, and, accordi to what the preacher said, must have been holy man. Some of them suggested that Confucius was the great sage of the East, Jesus was the great sage of the West. Th were exceedingly angry at the attempts th were made to convince them of the sophistr and deficiencies of the philosophy of Con cius. When Christ was spoken of as the S of the only true God, who became incarna and died for the sins of men, some of th laughed, and others flew into a violent passi Many of them left, saying, almost in the wo of the Athenian philosophers: "We may, pe haps, call again another day, and hear more this doctrine." Several, however, lingered b hind, and talked over the matter with the mi sionaries calmly and with great apparent ca dor and ability.

## A CHEERING WORD FROM FRANCE.

In a letter from the correspondent of th *Missionary Magazine* of March, 1864, w find the following:

"Be assured, we think of you and your cou try—you who have for so long a time given so many proofs of Christian affection, so man motives for gratitude. May the Lord ever b your Jehovah Nissi, as he was to Moses an Joshua, and you also will conquer. Yes, ma God Almighty soon grant you that complete d liverance so much desired. Though it is delaye never lose courage. Your cause is the cause righteousness, the cause of God; and remem

at it is written: 'The Son of Man came with
e clouds of heaven, and came to the Ancient
Days, and they brought him near before
m. And there was given him dominion,
ory, and a kingdom, that all people, nations,
d languages should serve him. His dominion
an everlasting dominion which shall not pass
ay, and his kingdom that which shall not be
stroyed.'"

## HE FREED PEOPLE—SUGGESTIONS FOR THE COMING SEASON.

HAVING been very much interested for the
t two winters in endeavoring to encourage
ose around me to *labor* for the relief of the
ffering and helpless among the colored refu-
es, it has pained me to see so much precious
ne lost in preliminary arrangements at the
mmencement of cold weather, just at the
ne when quantities of clothing, etc., should
finished, packed, and ready to forward, in
der to prevent much of the suffering that is
heart-rending to read about.

I would therefore propose that in small towns
d country neighborhoods, something like the
llowing plan be adopted:

1st. Begin *at once* and take up a collection
large as sympathizing, generous hearts will
rmit.

2d. Expend it all in suitable *strong* clothing
aterial.

3d. Appoint a committee to cut out garments
ring the season.

4th. Let each woman who is willing to work
y how many garments she will engage to
ke, or have made, per month, for the next
ven months.

5th. The above committee furnish the quotas
garments each month, and keep a record.

6th. Every garment to be finished and hand-
in by the first of tenth month next.

7th. Pack and forward the goods early in
th month, before the cold weather and suf-
ing have commenced.

Then organize an energetic, industrious sew-
-circle, to meet weekly, from tenth month
t, 1864, to second month twenty-eighth, 1865.
Some may think that they have no time to
in summer—but let them remember *only*
of the *many* such *truths*, that "five poor
ntures perished in *one* week *for want of pro-*
*on* from the inclement weather this winter
Ashville."

Many who reside out of the large cities have company or boarders during the warm weather, who would often be glad to assist in sewing these garments.

Is it not better for town and country neighborhoods to expend the money they raise for material and make it up; for the reason that many can give more in *time and money* than in money alone? And in the large cities, where they raise money by the thousands, they can more advantageously devote it to the other necessaries.—*Friends' Review.*

## A POOR NEGRO'S PRAYER.

THE following prayer, says the editor of the *Principia*, offered by a black man at a funeral, and reported by Dr. Calkins, surgeon in a Massachusetts regiment, is worthy of being put on record:

"Masser Jesus, like de people ob de ole time, de Jews, we weep by de side ob de ribber, wid de strings ob de harp all broken. But we sing ob de broken heart, as dem people could not do.

"Hear us, King, in de present state ob our sorrows. You know, King Jesus, honey, we just got from de Red Sea, and wander in de dark wilderness, a poor feeble portion ob de children ob Adam, feeble in body, feeble in mind, and need de help ob de good Mighty God. Oh! help us, if you please, to homes; for we's got no homes, Masser Jesus, but de shelter ob de oak-tree in de day-time, and de shelter ob de cotton tent at night. Help us for our own good, and de good ob God's blessed Union people, dat want all people free, whatsomebber be de color.

"Masser Jesus, you know de deep tribulation ob our hearts, dat sickness is among us, dat our children dying in de camp, and as we tote dem from one place to tudder, and bury dem in de cold ground, Jesus, to go in spirit, to de God ob de people whare de soul hab no spot nor color.

"Great King ob Kings, and Doctor ob Doctors, and God ob Battles, help us to be well. Help us to be able to fight wid de Union sogers de battle for de Union—help us to fight for liberty—fight for de country—fight for our own homes, and our own free children, and our children's children. Fotch out, God ob battles, de big guns, wid de big bustin' shells, and give dem God-forsaken secesh, dat would carry to shame our wives and daughters, O Mighty Jesus! if you please, a right smart charge ob grape and canniser.

"Make 'em glad to stop de war, and come back to shoes and de fatted calf, and de good things ob de Union, no more murdering brodder ob de North States, no more ragged, barefoot, no more slave-whippers and slave-sellers, no more faders of yellow skins, no more meaner as meanest niggers."

# American Missionary.

NEW-YORK, APRIL, 1864.


### SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

### THE PROSPECT BEFORE US.

POLITICIANS, statesmen even, are prone to rely more upon financial, military, and diplomatic measures, in difficult crises of public affairs, than upon Him "by whom kings reign and princes decree justice." In the present exigency, we apprehend that our government, and the people also, depend for success more upon the wisdom of those in authority, the valor of our forces, the skill and strategy of our commanders, than upon the overruling providence of God. But Christians, without undervaluing these agencies, are taught to rest chiefly upon the Almighty for wisdom, victory, and peace. They can say with the prophet:

"Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."

It is manifest to all reflecting and serious men that God has a controversy with this nation on account of its sins, that his judgments are abroad in the land, and that he has come forth in righteousness to avenge the cause of the poor and the needy. Our sins have been numerous and flagrant; intemperance, licentiousness, covetousness, Sabbath desecration, and injustice to the Indians have prevailed for scores of years; but the great sin of the nation has been — as few now deny — SLAVERY. The South has held men in cruel bondage, and the North, by its connivance, has sustained the accursed system.

The accusing angel has recorded against the South: "They have put heavy burdens upon the poor, they have bound th with fetters of iron, they have taken aw the key of knowledge, and they have be an adulterous generation." And in impa tiality before God he has recorded agai the North: "When thou sawest a thi then thou consentedst with him, and ha been partaker with adulterers." Of t whole people in their national capacity, could be truly said:

"Hear, O heavens, and give ear, O eart for the Lord hath spoken: I have nouris ed and brought up children, and they ha rebeled against me. The ox knoweth h owner, and the ass his master's crib, b Israel doth not know, my people doth consider. Ah! sinful nation, a people lad with iniquity, a seed of evil-doers, childr that are corrupters."

In view of these facts, it behooves us reflect on what is required of us as a tion. The answer evidently is, REPENTA and REFORMATION. All history, sacred secular, bears testimony to the fact retribution, sooner or later, overtakes destroys nations that persist in rebell against the Most High God. His ind ment against us is, that we have viola his holy laws, and have committed perj before other nations, in that while we p fessed that all men were equal before law, and were entitled to life, liberty, the pursuit of happiness—solemnly-decl ing that, "for the support of this decla tion, with a firm reliance on the protect of Divine Providence, we mutually pled to each other our lives, our fortunes, a our sacred honor"—we have suffered sixth part of the people to be enslav from the foundation of the governme and have treated the people of color, bo and free, with scorn, injustice, and c tumely. In view of these iniquities, voice from heaven thunders in our ea "Shall I not visit for these things? sa the Lord; and shall not my soul be ave ed on such a nation as this?"

It is clear as noonday that this civil has been brought upon us on account our national transgressions, and we justly apprehend that it will not be moved until we cease to do evil, an

lavery is brought to an end, until the rotherhood of the colored man is recog-ized, and we determine to rebuild our hattered political edifice upon the founda-ion principle on which our fathers pro-essed to establish it, namely, THE EQUAL-TY OF MAN BEFORE THE LAW. Then, and hen only, shall we be justified in expect-ng the forgiveness of God, the triumph of ur forces, the quelling of the rebellion, he return of peace, and the perpetuity of ur civil and religious privileges.

How long shall it be before the people ap-rehend the actual state of things, and the rue way of restoring peace and prosperi-y? It is a lesson they might have learned vhen the rebels fired their first shot at our lag on Fort Sumter. It is a lesson the overnment and people have been slowly earning from that time to this. But the rocess of our national education has been low and costly. Already thousands of nillions of dollars and hundreds of thou-ands of lives have been paid, and the rospect before us is that this vast expendi-ure of treasure and men must be doubled efore the rebellion is put down, unless nore thorough Christian principles are dopted and carried into practice. Is it ot time to stop the enormous effusion of lood and this lavish expenditure of money, y doing, promptly and thoroughly, what ne voice of nature and the Word of God equire of us? Would it not secure the onfidence, sympathy, prayers, and moral upport of the good people of other coun-ies if those acts of our government that ave resulted beneficially to so large a ortion of the ex-slaves and free people of olor should be followed by a rule of action hat would insure justice and equity to all ne people of color in our land? And is not time to stay the progress of the an-l of destruction by turning to the Lord d exercising love, mercy, justice, and uity toward our oppressed fellow-men? uch has been done, and much remains to done. May God inspire our government th a determination to do their whole ty, and may they be sustained by a loyal d confiding constituency!

Let our government reässert the great truth uttered by MADISON in the Conven-tion of 1787, "All men are equal before the law;" let all political distinctions be-tween white and colored citizens, as such, be done away; and let colored soldiers be placed upon the same footing as white sol-diers. Is not this conformable to nature and the law of the living God? Is it not conformable to equity and righteousness? Is it not conformable to the avowed princi-ples of our forefathers? Is it not con-formable to the opinions and judgment of all other civilized nations? Is it not what we must come to before the rebellion is quelled and law and order restored to the nation? Is it not, then, wise to adopt and maintain a right course of action without delay? Happy shall we be if, knowing what is right, we do it. Let us not neg-lect the lessons taught us in the history of other nations; let us not disregard the les-sons of experience; and, especially, let us not refuse to listen to the awful warnings of the Almighty:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom . . . and a holy nation . . . but IF THOU FORSAKE ME I WILL CAST THEE OFF FOREVER." *

REV. S. W. MAGILL and Rev. W. HAMIL-TON, having returned from their exploring trips among the Freedmen, with a large fund of valuable and exceedingly interesting in-formation, have entered upon their agencies under commission from our Association: Mr. Magill in Connecticut, his address being Lyme, Connecticut, and Mr. Hamilton in New-York, his address being New-York City.

## AMERICAN BIBLE SOCIETY.

OUR acknowledgments are due, and are most heartily given, to the Managers of the Bible Society for their frequent and liberal supplies of publications for the freedmen and other destitute portions of the people that come under the instruction of our missionaries and teachers. While

large establishments exist for the manufacture of cannon, rifles, etc., for the use of the army and navy in their efforts to quell the rebellion, the Bible House rears its imposing front, no wise inferior in size and importance to the colossal works referred to, making and circulating its spiritual weapons for the destruction of Satan and his allies, on a scale worthy of the cause and equal to the exigency of the times in which we live. Here can be found the shield of faith, the helmet of salvation, the sword of the Spirit, and the breastplate of righteousness in abundance; indeed the whole armor of God, at very reasonable prices for the rich, and without money and without price for the poor.

In one month the Association recently received as a donation from the Society seven boxes of Bibles, school Testaments, and small pocket editions of the separate Gospels, of the Psalms and the Proverbs, for the use of the freedmen, who received them most joyfully and thankfully, associating in their minds the blessings of freedom and the joys of salvation. Let it be the fervent prayer of all God's people that the ex-slaves may all be the "Lord's freemen." *

## NORTH-WESTERN FREEDMEN'S AID COMMISSION.

In our number for October, 1863, it was announced that a Committee representing several denominations of Christians, and called the "North-Western Freedmen's Aid Committee," auxiliary to the American Missionary Association, had been formed at Chicago. Previously a "Freedmen's Commission" had been formed at Cincinnati. Soon afterward a number of gentlemen at Chicago, not connected with the Committee formed there, moved for the organization of a larger Commission, embracing the members of the N. W. F. A. Committee to act independently, and be wholly under the control of men residing in that region. This has been done.

Most heartily do we wish the "Commission" great efficiency and success in the noble object in which they are engaged. Besides raising funds and distributing the among the freedmen, the harmonious a successful action of this union of influenti ministers and laymen of the principal eva gelical denominations will tend to do awa with the sectarian spirit that has too ofte kept Christians apart, while it will show the world that as in primitive times so no it can be justly said: "Behold how thes Christians love one another!" Rev. J. I Roy, in a letter to the editors of the *Ind pendent*, has expressed himself in relatio to the "Commission" as follows:

"The object of this commission is t minister to the physical necessities of th freedmen and to send them Christia teachers, but not to send preachers or t organize churches. This work is left to th regular missionary societies, which wi find a necessary preparative in the service the commissions. The American Missio ary Association, whose whole history h been identified with missions for the Afric race, while it relinquishes its committee above, will still continue to prosecute accustomed work in this field, and wi keep an agent on the ground as heretofor It might as well be asked of the Americ Board to give up this field as of the Ass ciation."

## MESSAGE FROM AN OLD FRIEND.

The venerable William Marsh, of Pawlet, V now in the ninety-third year of his age, and wh has been an early and liberal contributor to o funds, has sent the Treasurer the following me sage: "I am a poor sick old man, have no co cern with the world, expect to die soon, and wan to be in preparation." Mr. Marsh's contrib tions to the Association exceed the sum of nin teen thousand dollars. May it be the prayer all who read these lines that his last days m be his best days, full of joy, peace, hope, a trust in Him who has said: "I will not fail the nor forsake thee." *

## MARRIAGES AMONG EX-SLAVES.

Among the many beneficial results of the r bellion has been the institution of legal a scriptural marriages among the freedmen. Tho who had been connected by temporary union and those who desired to be united as white fol are, have had their marriages celebrated various parts of the Southern States by chaplai in our army and by missionaries, and have the

een taught a salutary lesson of civilization and hristianity. In many cases marriage certificates f the most approved form, as used at the North, re furnished to the newly-married couples. The llowing notice has been sent to us, which we ublish with much pleasure:

"Married at Falls Church, Virginia, Sunday vening, January 24th, 1864, by Rev. J. R. ohnson, missionary of the American Missionry Association, *Mr. Frederick Foote and Miss Margaret Carter.* Frederick has been six times old as a slave. He has buried one wife, has ix children in slavery, and now owns more than hirty acres of land. He thinks, and we think, oo, that he can take care of himself and his amily also. Heaven bless them!"

### From C. D. Cleveland, Esq.

UNITED STATES CONSULATE,
CARDIFF, WALES, December 17, 1863.

I HEREWITH inclose you my check for twenty-ive dollars for the "freedmen." Noble men nd women! how wonderfully well they have lone in the school-house, in the fields of labor, n the camp, upon the battle-field, and in the 'imminent, deadly breach," considering that they ave but just emerged from the foul, corrupting nfluences of slavery! I doubt much if any ther race in the world so long degraded and lown-trodden would have done so well.

The rebellion is not crushed yet, nor will it e nor ought it to be until, first, our people are ufficiently humbled for their great sin in so ong allowing slavery to exist and flourish; unil, second, we are sufficiently purged of our ro-slavery poison; and until, third, the colored an has had *his* share in crushing the rebellion hat was begun for the very purpose of perpetating his servitude.

I confess that I want to see a few more of he "chivalry" running from their armed laves—not killed by them, but *running* from hem.

O my friend! is not that man blind who an not see the hand of God in this struggle? s not all our suffering a just judgment for our ns? How else *could* slavery have been abolhed? We could not send anti-slavery lecturrs into the field, for they would have been urdered. We could not address the poor hites through the press, for it was closed gainst us; the post-office was closed against s; and, besides, not one in five could read. his is God's way. Jeremiah 34 : 17. How I joiced to see the amount contributed in Deember—over ten thousand dollars!

### Letter from Iowa.

I HAVE to-day handed over to my pastor about $140, which he hopes to increase to in the neighborhood of $200, to be sent to your or *our* Society for the work among the freedmen. A month ago, on seeing in the magazine the $200 idea, I proposed to give $50, if the church would raise $150 more, so that we might send our missionary among them. I start to-morrow or next day to attend the session of the Iowa Legislature, having been elected to the House of Representatives notwithstanding my known and long distinctly avowed radical abolitionism. I shall be absent from home for about three months. At our concert last evening, it was suggested and unanimously agreed that for the future we will, as a church, send our contributions for missions equally to the American Board, our Society, and the Home Missionary Society.

### Letter from Hon. Amasa Walker.

NORTH-BROOKFIELD, MASS., Feb. 29, 1864.

I AM so delighted with the accounts of the good work which the American Missionary Society is doing, as shown in the February and March numbers of the *American Missionary*, that I inclose you fifty dollars to help on the cause of the freedmen. You now have upon your hands the grandest enterprise of Christian benevolence the world has ever seen, and it is a practical, humane, common-sense matter, the value and importance of which every sensible person must see and feel. I hope the receipts of your treasury will be commensurate with the vastness of your undertaking.

### From a Venerable Minister in Massachusetts.

I HAVE thought and prayed about you and your Society as to its increasing and indispensable work innumerable times this last year. What a progress the year has made for freedom! Freedom in America dates from January 1st, 1863. We have much to do; but what a beginning and progress for one year.

First and best, in public opinion.

Second, in actual emancipation.

Third, in acts of Government.

Fourth, in the Church.

Fifth, in the sympathies and acts of benevolence to the freed people.

Sixth, in courage and hope for the future.

Seventh, in realizing by faith the complete

freedom of Jesus Christ for America. Perfect faith for heaven or earth goes before the finishing work.

I see our prayers answered, but I pray on and with more thanksgiving and the *patient* waiting for Christ. Oh! what a time of glory and of sorrow we are passing. Some of us see and live a thousand years in one. I believe the last was fully equal to the one thousand, from the year 500 to 1500, or either of the four thousand preceding Christ.

## HOME MISSIONS.

From Rev. John G. Fee.

BEREA, MADISON CO., KY., February 15, 1864.

I AM, after an absence of some weeks with my then sick family, again in my former field of labor. Last Saturday, according to previous appointment, we had two meetings of the people here. In the forenoon the subject of the address was, "The Duty of Sustaining Government." I noticed the *right of Government* as God-given, inherent in the people, prior to all compacts; then the cause of attack upon our Government—slavery; then the constitutionality and wisdom of the Emancipation Proclamation; closing with some remarks upon the importance of success in our present struggle, and with an appeal to soldiers present, and the crowd of people present, which the house would not hold.

The people listened not only with marked respect, but most manifest interest; not a disturbing foot or voice heard. After the address a most bountiful basket-dinner was prepared, and all invited to partake at the one common table. The scene will be long remembered at Berea. Past dissensions and persecutions were forgotten in the greetings and benignant smiles of the assembled crowd. After the dinner and social interview we had a second address. This was on the subject of immediate emancipation. The facts and arguments submitted were received with the same marked interest as in the forenoon. At the close of the second address the audience elected six delegates to attend the Border-State Emancipation Convention called to convene at Louisville, Ky., the twenty-second instant.

At these meetings a few slaveholders were present, and parts of two families of slaves. One master present offered to give to any good man a large family of slaves if he would take care of them. The mother of the family said: "No; I have helped raise master's children, and now he must divide the farm with me. We think she is about right. Her husband is yet a slave, and his master not so willing to let the oppressed go free. Though slavery is not worth half so much as it was three years since, yet most men love power, authority, and supposed convenience, and will hold on as long as they can. Our hope for speedy relief from this iniquitous system is, not in depreciated value, but in the arousing of the non-slaveholders to a perception of the injuries they sustain in consequence of the system, or in the speedy enlistment of the slaves in the military service. The latter, as we suppose, is the shortest way to freedom.

Yesterday I preached here again to the people, and in the afternoon to a camp of soldiers six miles distant. The soldiers listened attentively and received tracts very gladly. I heard one soldier say to another: "That is the first preacher who has ever been in our camp, and I have been in it for sixteen and a half months." Public sentiment has greatly changed, and the people are feeling that the truth of God and his providences are on our side. There is a wide and an effectual door here for a whole Gospel, and no man can now shut that door. I feel that my hour has come. The people are apparently more desirous than ever for the preaching of the Gospel and the education of their children. With this we are looking for the snapping of the last cord of slavery here, and then the demands for aid will be increased.

Here, where armies have passed over again and again, is great destitution. Never was there a time in the history of our nation when Christians everywhere were so loudly called upon to economize in dress

l luxuries, that they might have means which to meet the temporal and spirit- wants of the destitute.

## IOWA.

Letter from Rev. J. Cross.

College Springs, Page Co., February 4, 1864.

My field is now laid out in a three weeks' cir- t, some of my appointments being forty miles tant from this place. This is truly a mission- field. It is the first station on the great ntraband Railroad on *free soil*, and our ople have ever been the objects of the most ter hate of the slaveholders and rebels of rth-western Missouri. We have now remain- with us probably about fifty, while numbers re, after a short stay with us, have gone fur- r north. About twenty-five of them are in Sabbath-school, and about an equal number end our common school. In both our week- and Sabbath-schools, the white and col- d meet in the same organizations, and par- pate, as far as their qualifications permit, in same exercises. Our colored scholars are nerally making very good proficiency, and eatly delighted with the privilege of learning read. We have recently sent for twenty- copies of the *Freedman*, the money be- mostly furnished by the escaped ones. They are generally industrious and self-sup- rting, with a little encouragement.

## KANSAS.

From Rev. J. W. Fox.

Ridgeway, Feb. 8, 1864.

I came to Lawrence last Saturday. und an appointment for preaching ong the freedmen awaiting me. Their ool is kept by B. K. Bruce. Mr. uce is only nine months from slavery. hile in slavery he was hired to a family m Massachusetts. This family taught n to read and write. He has attended ool only about two weeks in his life. now recites daily to one of the teachers the city. His education is quite good, he is constantly improving.

He has taught this school since Septem- eighteenth, except a vacation of two eks. He has eighty-five scholars on his list. Seventy-three were present to-day. Average, sixty-five. Forty-five can read. Nearly all know the figures. Twenty-three are in mental arithmetic, and three in practical arithmetic. Fifteen know the multiplication-table. Sixteen began their letters that can read now. Five are now learning their letters. There are over one hundred children in town.

Mr. Bruce teaches an evening school. Thirty adults attend this school. They pay fifty cents per month. They are learning very well. The Baptist Church have no house of worship. They number fifty-two members. The African Methodist Church claims one hundred members, including those on probation. Their Sabbath-school numbers from fifty to seventy. The Union Congregational Church have twenty members. They have a very fine Sabbath-school. One hundred and fifteen were in attendance yesterday. Their house of worship has been rebuilt, and is now used by them. It will be plastered soon. It has cost eight hundred dollars to rebuild. I have preached two sermons for them. The first evening three came forward for prayer. Last evening seven came to the altar. I hope to aid them in their evening meetings for a short time.

Our Legislature has passed a law placing the colored schools of the cities under the control and protection of our school-boards, and hope that this will be a great gain. The "Suffrage Bill" was lost in the House on Friday last. We think this will come up again next year, with the prospect of success.

## FREEDMEN—VIRGINIA.

Letter from Mr. H. S. Beals.

Portsmouth, Feb. 27.

On Saturday from sixty to a hundred women and children came for clothing. No room large enough to receive them. They were huddled together to keep from freezing. Supplied about fifteen children with a little addition to their scanty clothing. The greatest want is shoes, and women's and children's clothing. When will these

wants be supplied? The Government seems to be doing every thing it can to alleviate this suffering, but the mighty machinery of supplies moves slow. Here are more than four hundred families of soldiers (colored) with not a cent of money! Government furnishes them with wood, but the supply is so small and the demand so great that many of them take but a single stick in order that the supply may reach the largest number. Many, even some who are sick, suffer for want of food and wood, and what at the North are deemed necessaries of life.

In one tenement, the walls dingy with the smoke of years, sits an old woman with the dropsy, not having lain down for days and nights. Her son, a soldier, at home for a single hour, stands by her side; while tears run down his bronzed face, looking at me and then at his mother. In another tenement is a forlorn sufferer, lying speechless, paralyzed. In three others are three women who sit perfectly blind. In twenty others are children, of all ages, dying from exposure. Four or five dwellings per day are emptied of one or more of its inmates for the pest-house. Lately I wrote an order for the fourth coffin for the same father. These sufferings are not confined to colored people. Every day applications for medicine or relief of some sort come from white people. Powder and ball will conquer the rebels, but the power of the Gospel will unite the loyal whites South and North. Give us the right kind of teachers and missionaries and this people will be won over. Not long since the trustees of a church asked me to publish in a city paper that poor white children might come to our school, if I was willing they should do so. Even aristocratic secessionists have ceased to exclaim against "nigger teachers," and begin to evince their appreciation of our labors, and our kindness for their children.

Since the Secretary's visit, there have been many hopeful conversions among the scholars. On Saturday afternoon the weekly prayer-meeting with the children was held. The teachers prayed, gave a few words of instruction, and then the children prayed. And such prayers, so simple, earnest, so confiding! One prayed th "O my dear God! come and live in r heart. O dear Jesus! we want to lo thee. O my dear God! come and st with us. Bless my teacher. Bless t dear school. Bless the people as worsh here."

I stepped softly one morning into t basement-room to see the girls of a Bib class. Fifty-six were there, mostly betwe five and ten years of age. I had given t care of this class in the morning to monitor, a quadroon girl, who had be educated in a Catholic school, and la spring was ardently attached to that fai I had quietly used my influence to get h into the school. By a slow process h prejudices melted away, and now she stan among these dark faces a beautiful guid both for their intellects and souls. T morning I found her on her knees, engag in prayer, with fifty-six little ones kneeli by her side. I got down on my own kne among them and thanked God for t privilege. Then they sang:

"Jesus reigns, he reigns most glorious,
Over heaven and earth victorious;
Jesus reigns! Jesus reigns!"

and all the morning I felt the echo at r heart, "Jesus reigns." Our Sabbath-sc has numbered over six hundred ma weeks.

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### From Miss Maltby.

PORTSMOUTH, Dec. 31, 1863.

DURING the past month a change h been made in my school. My least a vanced class has been sent below, and have in its place a class of bright-eyc mischievous boys and one of young gir most of whom have not been to scho four weeks, yet they are reading in t Second Reader, study geography, and c write somewhat. The monitors manifest i creasing interest in their studies, and see to realize, in a good degree, the immen importance of education to them in th new position. And what is still mo hopeful, some of them are earnestly i quiring the way to Jesus.

I wish others could see as we can the hanges wrought in these untutored freed- nen by the patient, unwearied toil of the eacher. We may even now return with ejoicing, bringing our sheaves with us. In ur daily walks among the people, we often neet with cases of very deep interest. I ound not long ago, in a miserable dwell- ng, a very aged couple. The wife was erfectly blind, and the husband very in- rm with age. They were clad in miser- ble rags, and had but little fire and food, et they seemed happy and contented. We're a heap better off than in de old mes," they said. When I read from the ible of the blessed Jesus, they could not nd language to express their pleasure in stening to the precious words. "I knows at's true," said the old woman, "every ord's true. I never hearn any one read it ore, but the Spirit told it me long ago own in my heart. When I was converted eventy years ago the Lord let down a ook to me from heaven, and though I idn't know how to read, my spirit read , and dat's just what it say. It say Jesus e for me, and dat he love poor sinners. nd since dat time I have tried to be a hristian and do all that the Spirit tell me my heart." Who can doubt that poor ind woman was indeed taught of God? left them amid a shower of blessings. he good old woman was sure, though she uld not see me here, she should know me heaven.

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### From Miss Dodd.

PORTSMOUTH, Dec. 30, 1863.

THE whole number in the school is now sixty. e average number has been about thirty, ow- g chiefly to the approaching holidays and the d weather. The improvement has not been id, but uniform and gradual. One has ad- nced to the First Reader. Four have gone o one class higher. All, with the exception one boy, have made *some* improvement. e deportment is excellent. I am seldom iged to punish for willful offenses. Talking studying aloud is now the chief disorder I e to contend against, but this is gradually ing way. I know, and can truly say, from little experience I have had in teaching at the North, that I never found such eagerness to learn, such willingness to do right, if they are only taught what is right.

I find that the majority are quite susceptible of moral impressions if brought to bear at proper times and under advantageous circumstances. For instance, I once so talked and laid before them the great sin of falsehood as to bring many of them to tears, and I think I have not had a single instance of falsehood since.

I thank God that he has permitted me to engage in such a blessed work. I have visited only a part of the parents. I find the most in comparatively comfortable circumstances, and Christians.

February 21, 1864.

THE majority of scholars are regular in attendance and prompt in their lessons. With such promptness and attention, the improvement could not fail to be rapid. The primers known as the "Greenbacks" are nearly all displaced by First Readers. In previous reports I have stated that my school consisted of the average number of fifty boys, ranging from seven to fourteen years.

The Holy Spirit seems to be among us. I find many of my boys very tender, and often witness tears and sobs when I speak to them of Jesus's love, and urge them to give their hearts to him. It is hoped and prayed that before another month shall have passed many of these will have become lambs in Christ's flock. Not less gratifying are the results of missionary labor outside of the school-room. Owing to the prevalence of small-pox, I have not been able to visit as much as I desired; but in nearly every house where I have been I have found God's presence manifest, either in the Christian's hope or the convicted soul.

It is remarked that the whites already notice the good effect of "teaching the niggers," and well they may, for it is perfectly apparent how much more orderly the children are in the streets and elsewhere, especially on the Sabbath. Instead of filling every corner with noisy plays, they walk quietly home, oftentimes arm in arm. To God be all the glory, that through his all-abounding grace and wisdom, we reap so large a reward for our toils.

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"O LORD, revive thy work in the midst of the years; in the midst of years make known, in wrath remember mercy."

### Letter from Miss Kellogg.

Some of the members of my Sabbath-class, as well as day-school, come to read the Bible with me after the close of the regular school, and on the part of several members of these classes there has been a seriousness and earnestness, on listening to the truth, that greatly encourages.

Of all labors among these poor refugees from oppression, none is more affecting and interesting than the hearing them read from the Scriptures for the first time. Never probably outside of the Christian heart has there been such an appreciation of the word of God. The work continually grows in importance and interest, and only those who are in the midst of it can realize how much there is to do, or how interesting it is! Oh! what a privilege to instruct these despised little ones from the word of life!

One can not but think that from this crushed people who have been so long in the American eye *the base things of the earth*, God may have designs of raising up a race peculiarly to his praise. The average attendance of my school for the past month is fifty.

There are some among my members who say they want to be Christians, who love to read the Testament with me and hear it explained, and in whom I can not but believe I may be permitted to see the Christian life gradually developing, and they growing up in Christ.

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### Letter from Miss Reed.

Norfolk, Feb. 29, 1864.

Much of my time has been devoted to classifying the pupils according to their age, size, and capacity. The last three weeks I have had a separate school of fifty, selected from the Primary Department. Most of them are small, especially the boys, many of whom have remarkably bright and interesting countenances. I never had more gentle and obedient scholars. Their quiet and reverential deportment during the opening exercises has been particularly gratifying. Two of the older girls express an earnest desire to be saved, and appear quite thoughtful. One of them said: "I wants to be a Christian, but doesn't know how to begin."

My report would be incomplete if I should omit to mention my evening class, which consists of eleven adults, most of them married women, and three boys. They are quite regular in attendance, and very anxious to learn. One woman nearly sixty years of age h children and grandchildren in our schoo When the class was formed, six weeks sinc First Readers were given them. Now, tw read very well in the Second, and one equall well in the Third Reader. They are very an ious to learn to write, and are making goo progress in mental arithmetic. I have supplie them with Testaments, and most of them r peat, every evening, a passage from the "Se mon on the Mount." I have found some re ligious interest in the Sabbath-school.

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### Letter from Rev. W. S. Bell.

Wise Farm, near Norfolk,
February, 1864.

I am happy to report continued success an prosperity in our mission work, on the Wise an other farms.

We commenced this month with two mo teachers than we did last month; and we fi that there is an abundance of work for the and us all to do. The field is rapidly growi and opening up for the laborer in all directio The surrounding farms are being fully populate with freedmen who are coming in from Reb dom almost every day.

They are often in a very needy condition wh they come within the lines; some are alm destitute of clothing. This brings them un our care more or less for clothing, shoes, bla kets, beds, bedding, etc. It also gives m scholars for our schools.

When Mrs. Bell and myself began a sch here, we thought that fifty scholars made quite promising school; but before we had taught o month, we had one hundred and eighteen scholar At this period Miss True came, and after thr weeks she took entire control of the school. M duties and Mrs. Bell's also required our effor in another direction — she attending to th wants of the people as they presented themselv at the house. So laborious and extensive we these labors, that I found that much of my tim must also be contributed in this direction. Th giving out of clothing is the hardest *task* in o missionary life. It is not the giving them awa but the effort and anxiety of mind which o undergoes in trying to give them away properl Many apply for clothing who come a distance they are all ragged and tattered. We don't kno them always, and can not tell whether they a needy or not. We talk to them, to draw the out, and discern, if we can, their real condition

ut they are so secretive and untruthful, that it s impossible for us to come at the truth in most nstances, only as we may guess at it.

We make great efforts to be posted about all f the freedmen in our department, yet we can ot do it with any degree of perfection. Mrs. Bell has kept an account of all *she* has given way, (*I* did not keep any record of what I gave,) nd also the names of the persons to whom the lothing was given. There are at present not ess than one thousand who look to us for assistance. It is our opinion that after the severe eather of March, they should be thrown more n their own resources, by compelling them o buy, even if it must be at moderate prices, nd on *credit*. They are not economical or rudent, and as long as they do not see the eed of being industrious, and economical in practical light, they will not grow in manood or improve their freedom. Let me asure you, that we must entertain this question an early moment. It will not do to withold supplies, and compel them thereby to pply themselves, because they might be able buy of us at moderate prices and on credit, hen necessary, which would be often, when at e same time they could not buy any thing at e stores. But I need not enlarge on this subct.

I preach on Sabbath as often I can get congegations. Sometimes I preach twice a day, sides taking part in the Sunday-school. I ve established one or two appointments out some of the outlying farms. Last Sabbath wife and I went out to the Gregory farm, d I preached to a very interesting congrega-n. To day I went out to the Baxter Farm . 1, where Mr. Morris is, and preached to interested audience. I have opportunities to ound the word of life as much as I can imve. But as a general thing, the colored ple prefer a colored preacher.

February 15.

Mr. Bell writes that they had three hundred five scholars attending school on the Wise n; and that a school of fifty scholars, conually increasing, had been opened on a neighing farm.

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### Letter from Mrs. Bell.

Wise Farm, near Norfolk,
February 1st, 1864.

y referring to my book, I find I have distributed clothing and shoes to seven hundred freedmen. This does not include what I have distributed on other farms or what Mr. Bell has given away. We hope soon to see them able to support themselves, and not be dependent upon Northern charities. It is not that I am weary of this working with them, but they will never grow into the strength of manhood and womanhood as long as they rely on us to keep them up. Their locating on the soil and working it, we hope, will raise them into power and independence.

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### Letter from Miss True.

Wise Farm, February 22d, 1864.

I am glad to be able to report favorably in regard to our operations here. Our school has lately increased in numbers, by the arrival of some freedmen and their families from St. Mary's Co., Md. We have now the names of about three hundred and fifty. The interest, on the part of the scholars, is visibly increasing, and they are learning rapidly. I am deeply interested in the work, and would ask no better field, nor more obedient and attentive scholars.

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## NORTH-CAROLINA.

### Letter from Miss Emily Gill.

Newbern, Feb. 24, 1864.

Dear Sir: Mr. James expects to gather up the families dispersed by the late raid, and plant them very soon in a new camp over the Trent river, and build us a new and suitable school house and place of dwelling. We have not been able to have our school in operation for this past week, which, considering the severity of the weather, was a blessing to ourselves; but there has been great call for sympathy and encouragement for our people moving and exposed to its bitter cold and *against their will*. But these are war-times, and it was a "military necessity," and we try to lead them to look to the good of the whole, etc., etc.

We are very anxious to hear something of Mr. Whipple's journey home. He was indeed a friend in need to us in the time of the rebel raid. However light a matter the Northern papers may make of it, we were in great danger of being captured that first week in February, as Newbern was defended by an insufficient number of troops, but has since been largely reënforced. The rebels, we understand, threaten to return

and make another attempt on the city before the middle of March. There were 15,000 of them within one mile of our house at one time! Do not imagine, however, that I am growing weary in the work. I am happy in it, and have met with much encouragement.

## UNCLE ROBERT.

BEAUFORT, N. C., Feb. 27, 1864.

UNCLE Robert is a genuine negro preacher. Often it has been my privilege to hear him pray and preach. Sometimes I am deeply affected with it. There is both an intense fervor of *devotion* and of *loyalty* in his prayers.

In his sermons there is often a clearness of statement, an earnestness of address, a sublimity and splendor of imagery, together with a deep pathos, which give his public addresses great power.

Confining himself to the essential doctrines and duties of the Gospel, as Uncle Robert always does, the hearer has the witness in himself, that those doctrines are both true and infinitely important. Every one sees, too, from his manner that his noble soul is thoroughly in earnest. Hence many who affect to despise the negro, want to hear Uncle Robert when it is announced that he is to preach.

Uncle Robert has been some sixty years a slave. The ability to read and his little stock of knowledge have all been acquired by night in the light of pitch-pine fires. Under these disabilities, he has risen to be what he is, a man of *uncommon power* both in prayer and preaching.

The outrages on his race have not spared him. He has drunk his full share of the slave's bitter cup. He has been hunted like a hyena for no other crime than that of casting a speechless look of pity upon his wife, when shamelessly insulted by her master, and scourged with the cruel cow-hide. For such crimes as that the "Legrees" of the South know no mercy. Even a *look of pity* is neither tolerated nor forgiven.

Once Uncle Robert had a daughter, the pride and joy of his humble cabin. He loved her with all that warmth of affection which a large-hearted father, who has little else to love, bestows on a daughter. But the slave-trader came, and the pet lamb was sold, chained in the gang, and taken to the earthly hell of Slavery.

Behold that father on that memorable morning. A surging tide of emotion is rising and swelling in his bosom as he follows the loved one to the wharf. But, by a strong will, he hol it in check long enough to say a parting wor "Now, child, *look upward!* put your trust God, and strive to meet me in heaven! Far well!" Then and there Uncle Robert's hea received a wound which no lapse of time and change of circumstances can ever heal. A allusion to it, even at this distant day, opens t bleeding wound afresh.

"But it may be that President Lincoln Proclamation, which has taken off my chain may make her free also. Then we will lift unshackled hands together." So thinks t old preacher. I wish the secret of his pow was understood among educated men. It is n in the gift of natural genius, nor in the we chosen words of "man's wisdom," for he speal in the broken negro dialect. He knows other. His power lies in his thorough exp mental acquaintance both with the law and t Gospel.

Forty years ago, when a wild, reckless you the Spirit of the Lord arrested him in his do ward career. In the light of God's countena he saw himself as he was, *a rebel*, excuseless condemned. A load of intolerable guilt clave him. He sought peace with his great accus as Luther and thousands more have, by rene zeal in the performance of good works. days in each week, for six consecutive mo he gave himself to fasting, though obliged perform his task of labor. His physical stre was waning. Often was he obliged to sit d upon his wheelbarrow, unable to move it. A of sin haunted him; fastings and prayers fa to give peace; despair was closing around h when, as a last resort, he cast himself on Ch Then suddenly arose the star of Bethlehe Darkness, despair, and guilt all fled. He w now a happy man. He had found rest.

"From that hour to this," says Uncle Robe "there has been to me no name like the na of Jesus. If I see that name on a piece paper in the street, I always want to pick it and save it; for I can't bear to see the name him who saved me trodden under foot."

In this way this poor unlettered slave learn life's great lesson — man's ruin and recove His prayers and his preaching all shine w the light of this experience. *Salvation by grace — grace as unbounded as it is unmerited is now his favorite theme.* If he hears a ser which fails to hold up Christ as the sinner's o hope, Uncle Robert's head is down. He is

satisfied. "It's all *chips*," he says, "I want to hear something about 'the way.'"

Reader, this brief glimpse of Slavery as it is, brings to you practical lessons. Ought not such a system to be banished from our whole domain at once and forever? It also helps you to form some just estimate of the capacity of the enslaved race. Centuries of the darkest system of oppression on which the sun ever shone have not been able to crush manhood out of its victims. And it illustrates the truth and power of the glorious Gospel. The burdened soul finds rest at the foot of the cross, and here only. There, also, the Christian soldier finds his armor. Oh! that we all better understood it!

E. J. Comings.

## MIDDLE TENNESSEE—NASHVILLE.

Our missionary, Rev. Lewis Pettijohn, recently sent to Nashville, is well received, and the military heartily favor the plans in view. The United Presbyterians are doing a good work there, and a Freedmen's Aid Society has been established. Mr. Pettijohn found five schools in successful operation, in churches owned by the colored people before the war began. Two of the schools are supported entirely, and three partially, by them.

The large number of freed people clustering at Nashville, and in the vicinity, require greatly increased school accommodations. Mr. P. has preached to the freed people in a camp, without shelter and with no seats; and though his auditors were poorly clad, and some of them old and infirm, they were happy in listening to the word of life. As appropriate accommodations are secured, we shall send more missionary teachers. A great social revolution is taking place in Tennessee, and sentiments friendly to universal freedom are taking root, and the way is opening for the extensive Christian and educational work in which this Association and other bodies friendly to Christ and humanity are heartily engaging.

"What we want is not more machinery, but more religion."

## ARKANSAS.

From Mr. J. R. Locke.

Helena, Jan. 5, 1864.

FIRING INTO THE TRANSPORT BRASEL.

About noon, on the eleventh of December, as the steamer Brasel was passing Rodney, below Vicksburgh, on her way to Natchez, a rebel brigade opened on her with musketry and five pieces of artillery. The engineer abandoned his post, and left the pilot to manage the steamer alone; who, amidst a shower of balls, succeeded in directing the boat away from the shore, and thereby saved it from falling into the hands of the rebels. Some soldiers, who were returning a number of deserters to their regiments at Natchez, fought the enemy, from the upper deck, manfully. Among the passengers were Rev. S. F. Venatta and wife, of Washington, Iowa, accredited missionaries among the freedmen. When the attack commenced, the captain of the boat directed the passengers to lie down. At that moment a six-pound ball struck Mrs. Venatta between the shoulders, passing directly through the length of her body, tearing it quite in pieces, and taking off the head of the chambermaid, who was lying just behind her. At the same time a Minié ball entered Mr. Venatta's thigh, making a severe but not fatal wound, disabling him for active duties for some time to come. Another man was badly wounded, and died the next day.

Mr. Venatta had obtained permission of the captain, that morning, to conduct Divine service in the cabin. During worship a number of the passengers were engaged in making sport of the man of God, who in his prayer earnestly commended the boat and crew to the Divine protection. After the boat had escaped, and while Mr. Venatta was lying bleeding on the floor, one of the leading scoffers came and threw himself down beside him, and with sobs and tears confessed what he had been guilty of during worship in the morning, asked forgiveness for his wrong-doing, and besought the minister to pray for him, giving assurance that from that time on,

his life, by the grace of God, should be that of a Christian.

## LOUISIANA.

From Rev. S. G. Wright.

VAN BUREN CAMP, Jan. 5, 1864.

WE are quite pleasantly, and I hope profitably, pursuing our work at this point and at the Bend three miles above. We have formed a Union Church of forty members. Many others were anxious to join, but my acquaintance with them was too slight to judge of their fitness. Our meetings are increasingly interesting.

It is beyond expression gratifying and delightful to witness the earnestness with which many of this people listen to the reading and explanation of the word of God. I find among them men and women of deep religious experience. One old man who was sold away from Kentucky thirty years ago remarked to me one day, after giving an account of his religious experience, that he thought this "low country" the best place in the wide world for "de followers of Jesus. Up in old Kentuck times was too easy—*too easy*. No much whipping and persecuting dere. All quiet, den all grow cold, and dey follers de Lord afar off. But down here it is persecution, scourging, whipping, yes, even often beating us to death, *because we pray*. Now all these troubles and trials dey *drives* us to de Lord. Many, *many* times I has been thrown on the ground and whipped two hundred blows, and I did not know what for it was done. But by and by master tell me: 'Now don't you pray no more on this place; if you do, I shall whip you harder.' But all dat only make me happier. Many times when I have been whipped, just as soon as I could get my breath, I would begin to pray for my persecutor; and then my warm blood was lying on the ground. But as I staggered away into the brush to pray, the Lord would come near, and I was so happy that I could shout aloud. And so I think," said he, "this is the very best place for th Christian."

We have others here of that stamp. W have four gatherings on the Sabbath for giving instruction and prayer, one at nine o'clock for the one hundred soldiers here, again at eleven o'clock for all; a Sunday-school at two o'clock, and a prayer-meeting in the evening. We have also a prayer-meeting on Wednesday and Saturday evenings. Brother Booth will preach every Sabbath afternoon at a camp lying between this place and the "Bend." A part of our people go there to chop wood for the Government. One of our white soldiers has charge of them. A few days ago about one hundred mounted men (report says Quantrell's men) came there, killed six black men and one woman, then returned back, killing as they went. Now we hear that *four hundred* are coming here—Quantrell's soldiers. We have little fear, however. Six hundred good soldiers are in the fort at Milliken's Bend, a large gunboat lies at anchor near there, and scouts are out day and night to meet them; besides, the bayous running parallel with the river are all but impassabl God has thus far watched over us. W can trust him for the future.

Yankees, Illinois men, and old slave-holders are now pressing each his petition for a plantation. Three men are now here examining this plantation. A few days ago some ten or more old rebels came along who have "taken the oath." They had the privilege of stopping the boat twelve hours at every camp, that they might hire as many of their former slaves as they could prevail upon to engage in their service. A large crowd gathered in our levee to hear what old massa had to say. He urged hard, telling them that the Government would stop all their rations in a few days, etc., etc. No one answered a word. Finally one said to me: "This people are not willing to work." "Let me give you an idea or two," said I, "about this matter. This people would be more than willing to work, if they can have confidence that they will be justly

ealt by; that their present privileges will e continued to them, and they be allowed keep their families together." He re-lied, "The whole theory is utterly false; nese black people can not take care of nemselves; the Almighty never designed ney should be free," etc. I think four or ve left here. At the points above no one onsented to go with them. They wanted *hree hundred.* I am going to Vicksburgh nis week, to inform Superintendent Eaton f the course they pursue to prevail upon ne people to hire to them.

From Chaplain M. J. Gonsalves.

BATON ROUGE, Feb. 9, 1864.

THE colored people here, constituting three ourths of all who attend church and Sabbath-chool, are indeed a very interesting people. hey have been praying so many years earnestly r the blessed privilege of worshiping God ac-ording to the dictates of their consciences and od's holy word, that their gratitude seems now ithout limit. They are indeed almost beside emselves; they weep and laugh and pray and ng God's praises, almost at the same moment.

O my dear friend and brother! you whom I ave known thirty-four years, a true friend of od and humanity, one who has had the privi-ge of suffering in the cause of God's poor olored children, I wish you could visit the State f Louisiana just now, and especially Baton ouge, the capital of this now free State, and e God's dear colored children who were all in ains previous to the rebellion. I wish you ould see these dear children of God, these now appy followers of the blessed Jesus; methinks ou would almost exclaim with Simeon: "Lord, ow lettest thou thy servant depart in peace, for ine eyes have seen thy salvation."

Last week, I helped to ordain a colored min-ter, by the name of Palmer. He is now the sistant pastor of the colored church here. He as for many years a slave to a cruel master, ho forbade him to preach or pray under a enalty of one hundred lashes. He did all his ork for his earthly master faithfully, but he uld never neglect to obey his heavenly Master. hen he had a good opportunity he would each Christ and him crucified; and he would ay to God to bless even his enemies. He did t fear the lashes, nor the lion's den, nor the fiery furnace. Now the Lord has rewarded him with liberty, and made him the happy assistant pastor of a happy flock. May God bless him!

Three chaplains and one pastor helped to ordain brother Palmer to the blessed work of the ministry. I had the privilege of laying hands on his head and of preaching the ordination sermon. Brother Palmer is an amiable, lovely Christian; yet brave and faithful. His fervent prayers and powerful scriptural exhortations seem to reach the very center of the soul. He says: "Bless the Lord, in years past we had to go into the woods, with great caution and with much trembling, to serve the Lord. But now, thank God, we can all attend church night and day, with none to make us afraid. Praise the Lord!"

There is a spirit of revival here amongst the colored people. You may hear prayer and praise in almost every dwelling. There are nearly five hundred colored children and youth who attend regularly the Sabbath-school — rain or shine. Their fervent prayers and songs of praise are gall and bitterness to the haters of the colored people. But God is their shield and defense. He has taken to himself his great power to help his dear suffering children, who have suffered years of torture and wrongful oppression. Woe, woe, unto those who hate God's people, and are thus guilty of murder; for "He that hateth his brother is a murderer." God bless you and your excellent Association.

February 12.

A thousand thanks for the books and papers! All are most welcome, for they will cause great joy to the colored people, especially the children and youth. The happy freed people here are very anxious to learn. Several of the colored women are sixty years old, and have great anxiety to learn to read at least a chapter in God's blessed book. The colored people have the use of the Baptist meeting-house and the large vestry of the Methodist meeting-house. Both places are crowded on the Sabbath, and more than five hundred children and youth attend the two Sabbath-schools. Their teachers, white and colored, are faithfully devoted to the work. The prayer-meetings on week-day evenings are very interesting, and are largely attended. On Saturday evenings a large number attend in the lecture-room, to interest each other in the cause of education. The remarks of some of the colored men are excellent. Several of the chaplains attend and add

to the interest of the meeting. Last Saturday Chaplain Sumner, of the Twenty-second Kentucky Regiment, attended. He said:

"I am a Kentuckian, but am heart and soul in favor of the abolition of slavery in every portion of God's earth; and I am heartily in favor of giving the colored citizens of this and every country an equal chance with the whites to live and to serve their God."

## THE MISSISSIPPI FREEDMEN.

Mr. Elias Shull writes to the editors of *The Independent*, under date, Vicksburgh, February seventeenth, that the lessee system, alluded to in the extracts from the reports of General Thomas and Mr. Yeatman, is not now in use. He thinks that General Thomas ran into some errors, and that Mr. Yeatman may have painted his picture with deeper colors than he designed. The business has now passed from the War Department to the Treasury Department. Mr. Shull adds:

"I am very loth to believe that, badly as many of the negroes are used, it is as ill with them as it was when 'with their secesh masters.' I have been intimately connected with them, in military and freedmen's camps, since last November; have talked with hundreds of them about their treatment and condition, and without one dissenting voice, they say, 'We are better off wid de Yankees dan we was wid de sea—sesh;' they say, 'We pray dat Ole Uncle Abe may lib forever.' I confess, however, a day never passes that brings not to one's notice many outrages on them, that cause dew-drops to twinkle in the eyes of true-hearted men.

"There are many noble ones in this valley, who are aiding in this work of instructing and elevating the negro; and the sons and daughters of Oberlin and Wittenberg, and many other goodly schools, join glad hearts and earnest hands in this work. And still there is room for and need of many more. A whole regiment of good Christian men and women could find ample work in a good cause here."

## MR. CARPENTER'S REPORT.

Walter T. Carpenter, in his report to the Executive Committee of the Indiana Yearly Meeting of Friends, of his visit to the freedmen, in the Department of the Cumberland, says: "The industry and general good deportment of the freedmen surprised both their friends and enemies. . . . In conclusion, I will say, husband your resources, make every preparation you can to meet the great demand which, in all probability, will very soon be made by the suffering thousands who will seek refuge within the Union lines.

## THE FIELD.

Chaplain Edwards, of the Eleventh Louisiana colored regiment, writes: "Never have Fre missionaries had so fair a field. . . . Mistak not the *work* and the *hour*. The field behin our patriotic victorious armies is the field be fore the philanthropist and the Christian."

## THE FREEDMEN OF SOUTH-CAROLINA

Religion is universal among them. To t sure, in most cases, it is a mere sentiment habit, and not sufficient to preserve them again temptation; but in many cases it is a living an active operative principle. Their convictio are strong and their experiences vivid. The speak of "seeing God" and "hearing God with a simplicity of faith which sounds fanat cal, but which to the philosophical mind is qui consistent with reason. Their spiritual conc tions are like sight or sound; and thus it that they are supported in their trials. God a present refuge to them in every time trouble.

"Francis," said I to an old gray-haired m who was conning over his spelling-book, "wh do you take the trouble to learn to read? Y say it is hard work and very discouraging; w do you try?" "Because, massa, I want to satisfied; I want to read de word of Go "But can't you know the word of God witho reading it in a book?" "Yes, massa, I k know it, I know it *here!*" striking himself o the breast; "but I want to read it for myself I had asked the same question of an elderl woman on the Sabbath previous, at Sabbath school. She was one of those spiritual-face ones whom you will sometimes find among th most illiterate. Her countenance told a sto of suffering and of triumph. "Tamar," sa I, "why, at your age, do you take so muc trouble to learn to read?" "Because I wan to read de word of de Lord." "But can't yo know the word of the Lord without readi it?" "Yes, massa, I can *hear* it, but I wan to *read* it." "How can you *hear* it?" "I hear de voice *here*," laying her hand on h breast." "When, Tamar, did you ever he it?" Turning upon me her full and deep eye she said: "One morning, sa; one morning

nt out to de woods before daylight to pray. y heart was full of sorrow; and when I was aying, de Lord spoke to me." "And what d he say, Tamar?" "He said: Tamar! all ur sins is forgiven; you're my chile." "Well," d I, waiting for her to go on. "Den I was ed with lub and joy; my heart was full of o for ebery body." "Not for your old mas-, too, Tamar?" "Yes, sir, for my master d ebery body." Now, who will say that this l woman had not heard the voice of God? ıd whose religious faith will bear a stronger t than hers?

Religion has afforded these people their only ource; they have no amusements, no diver-ns, no social visiting. Their children have plays — no games whatever. The "praise-use" (prayers-house, as the hut in which y hold their meetings is called) is their only reation. Here, as one of their songs goes, y

Sing and pray
Their souls away,

sweet forgetfulness of their wrongs.—J. M. Kim.

## FREE LABOR EXPERIMENT.

Mr. Edward S. Philbrick, of Mass., writes to Editor of the *National Anti-Slavery Stand-*, from Beaufort, S. C., January 29th, 1864, the complete success of his experiment in wing cotton. He says:

'The wages paid to the freedmen were about nty thousand dollars in the production of nty-three thousand pounds of the long staple Sea Island cotton; which is about the same t it cost before the war, under the slave tem."

Considering the many disadvantages under ich we have labored this year, says Mr. P., have every reason to call it a success. He s:

'Judging from this propitious beginning, I ık it no more than reasonable to expect that can produce these Southern staples, in the rse of a few years, at a much lower rate than y have been afforded before. We have this im-ıse advantage, namely, while I have produced hundred bales of Sea Island cotton with the lication of only forty thousand dollars of cash tal, including the outfit of tools and live k and the cost of the lands, the slaveholder obliged, in order to produce the same unt of staple, to invest a capital of two hun-: and fifty thousand dollars in negroes alone! g six times the whole amount that is re-quired by the free labor system, even under the present disadvantages. . . . .

"Industry encouraged by prompt and just payments is not the only Yankee innovation lately introduced here. On the thirteen plantations which I have operated this year, there are six schools attended by over three hundred pupils, sustained at the expense of the Yankee proprietors of the soil."

## WILBERFORCE'S LAST WORDS.

"Come and sit near me, and let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward, putting his arm around that friend, he said: "Let us talk of Heaven. Do not weep for me; I am happy. Think of me, and let the thought press you forward. I never knew happiness till I found Christ my Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other books, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experiences and realities of religion, have been drawn from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do in the place of the simple truth of the Bible."

## HEALTHFULNESS OF THE SOUTHERN CLIMATE.

"As to the healthfulness of the Gulf and Mississippi towns there can be no doubt. The old delusions about their sickliness are now pretty thoroughly exploded. Pensacola Bay enjoys a climate in balminess, salubrity, and equability second to none on the continent. Under judicious sanitary management, New-Orleans has been as free from indigenous yellow fever as New-York. Baton Rouge has always been accounted pleasant and healthful. Natchez, Vicksburgh, and Memphis, like many smaller towns, are situated on tall bluffs or eminences sloping down to the river. These bluffs have apparently been thrown up by the local volcanic action; and being raised so much higher than the level country, which is subject to periodical inundation, are free comparatively from fevers, chills, and agues, and on that account are resorted to by people of independent fortune intending to establish permanent homes."—*Advocate and Journal.*

## RICHARD WEAVER IN PARIS.

THIS successful evangelist has entered upon a new field of labor. He was formerly a pugilist, became converted, and preached with great success among the masses in London. The Wesleyan Church, of which he is a member, is said to have discountenanced him, probably for the same reason that they refused their pulpits to Caughey; but leading men from the established Church encouraged him in his labors of love. He was sent for to Paris to labor among the neglected and wicked English population. This he did with marked success. The Paris correspondent to an English periodical says: "Truly his speaking was the blast of the hurricane, the blow of the sledge-hammer, and between whiles the most exquisite touches of human and sublime affection, which stirred the heart to its very foundations. The extreme originality, too, and the singing of the preacher, at times alone, to the audience, all was calculated to excite, command, and rivet attention. Finally, it was determined to try the experiment of interpreting his words into French in a small meeting of working people. The experiment succeeded beyond all expectation, and from that day the French have flocked to hear him wherever he preached; and invariably hearts have been stirred, tears of penitence have flowed, and men and women have staid either to seek more earnestly the way of salvation, or to declare, with joyful countenance, that peace through a dying Saviour had taken possession of their broken hearts. The love which our working men and women feel for him is boundless; they feel his heart beating with theirs; he has struck the chord of sympathy.

## THE NEGRO FIT FOR FREEDOM.

THE Boston *Courier* publishes a communication from a gentleman, whom it indorses as a long resident at the South and thoroughly acquainted with the slaves, who gives this explicit testimony as to their capacity to maintain themselves:

"They are a race of practical and experienced agriculturists. Hardly a plantation is found where there are not black men who are as competent to conduct with success the whole practical agriculture of the place as their masters were, for whom they once labored. I venture the assertion, that, beginning with the humbler classes in Northern communities, there can not be found five millions of farm laborers who have more practical skill with farming tools and more direct knowledge of conducting the main operations in agriculture than these five millions of negro Americans. Large numbers of them are found, also, to understand all the main features of that system of religion so wonderfully adapted to every grade of human intelligence. That system in which faith in a crucified and risen Saviour is more than a substitute for every other knowledge and all other rites. I suppose we are safe in assuming that there are five hundred thousand these blacks, who, in point of Christian light Christian practice will compare favorably w the converts from paganism made by the lab of our foreign missionaries."

## THE SOUTH.

WHO is to carry the word of reconciliati into the South? Unto whom will the pri lege be given, of lifting anew the banner the cross by the side of our country's vindicat flag? And as city after city, and town af town, returns to allegiance and security, a enters upon the beginning of a prosperity hi erto forbidden, who shall be permitted to come the new and loyal messengers of an fettered Gospel, and to speak its blessed tru in love, to our brethren who have been so de ly estranged from us? Surely it is our duty be able to say, Lord, here am I. Send me and to be ready for so much of this preci work as our Lord may be pleased to place our hands.—*The Home Missionary.*

## NOBLE SENTIMENT.

"I KNOW not what record of sin awaits in the other world. But this I do know, th never was so mean as to despise any man cause he was poor, because he was ignorant because he was black."—GOVERNOR ANDRE

## CHOCTAWS AND CHEROKEES.

THE Indian Territory is not included in emancipation and amnesty proclamations, those Indians who had joined the rebels d to come under its provision. Already the Cr have negotiated a treaty with our governm providing for the abolition of slavery an them as a condition of their being reinstate the enjoyment of the benefits which they feited by their disloyalty, and similar trea are contemplated with the Choctaws and Che kees. The latter, through their own Coun have provided for freeing their slaves; bu stipulation for that end is required in a n treaty.

## TRIUMPH OF CHRISTIANITY.

MILLIONS of men, I know, are still idolate millions of men are still Mohammedans; millions more still worship Brahma and Budd But a single Christian nation of western Euro outweighs them all. When these nations begin in large numbers to accept the Gos we can not tell, but we know that they need Gospel, for they are men. And we know, that sooner or later, they must receive it at hands. Where the Gospel once went, winni its victories, it can go again. In the vast st egy of the Christian centuries of conflict, and Africa were indeed abandoned for a t but our troops are returning to contest a the ancient fields of victory, and already en

been accomplished to make us confident in
rd to the final issue.
Vhat we need now first, and most of all, is a
er Christendom. Three hundred and thirty-
millions of mankind now answer the Chris-
roll-call; and they hold in their hands
y art, every science, and nearly every re-
ce of strength, in existence, upon the globe.
r lands are filled with plenty, and their
merce whitens every sea. Already they
o the round earth in their stalwart arms;
it only remains for them to lift it up, and
t on the bosom of its Lord.—R. D. Hitch-
, D.D.

## Children's Department.

### WASHINGTON.

VERY little boy and girl knows who General
SHINGTON was, and the school-books contain
y anecdotes respecting him. His parents
l in a small, plain house. His mother's name
Mary. I daresay she thought a great deal
ttle George, though it did not probably ever
r her head that she should live to see him
mander-in-chief of the American army and
ident of the United States.

eorge was well instructed, and he was a good
My young readers will remember the story
t his hacking a cherry-tree with a new
het his father had given him, and that when
as questioned about who did it, he replied:
an not tell a lie, father; I did it." Such a
would not be likely to tell a falsehood when
ecame a man. No one ever knew him speak
rite an untruth in all his after-life. Think
at, dear children!

ung Washington was very tall and strong.
reason of it was he loved to be out a great
in the open air, and loved exercise and work.
ked his books too. He wanted to be a good
ar, and to be a useful man. When he was
en or eighteen years old he was more manly
most young men are at twenty or twenty-

great many years ago I was at Mount Ver-
nd saw the parlor where Washington used
t with his family. It was a small room,
y furnished. Did you ever see the picture
Washington family? The little boy with
around his collar was Mrs. Washington's
hen her name was Mrs. Custis. The fine-
g colored waiter was body-servant to
ington during the war of the revolution.
uan had a son, I forget his name, but I saw
nce in New-York, when he was about forty
years old. When a lad he was Washington's footman, and used to ride behind the family coach. He told me many anecdotes of his master and mistress, and about the journeys they took, and what occurred at Mount Vernon.

General Lee took me to his sister's house in Alexandria, where Washington used to board when he stopped in that city. She related several things about Washington's habits, manners, and doings; and took me to the church which he used to attend. He usually came on horseback every Lord's-day morning from Mount Vernon—nine miles.

Washington was not only manly and industrious, but polite, also, to the poor as well as the rich. Once, when President, he was walking down Market street, in Philadelphia, with a proud man, when a negro came along, took off his hat, and made a profound bow to the President. The President, in return, bowed to him, lifting his cocked hat quite off his head. The proud man exclaimed: "Why, Mr. President, do you bow to a negro?" Washington replied: "Sir, I should be sorry to find a negro more polite than myself."

At Washington's table, on one occasion, was a young man whom he had invited to dine. During the dinner the General asked him to take a glass of wine with him. The young man replied very respectfully: "Please excuse me, sir, I never take wine." Some of the officers in the army, who were also of the company, laughed at the youth. Washington noticed it; he saw the embarrassment of the young man, and immediately said to him, so loud that all at the table heard him: "I honor you, sir, I honor you."

General Lee, in his funeral oration on the death of Washington, December 14th, 1799, said: "He was first in war, first in peace, and first in the hearts of his countrymen." *

### LETTERS TO THE TREASURER.

*From an aged Friend in Massachusetts.*

"God in his great goodness has spared me to see four-score and four years. This most likely will be the last birthday donation. Should I live to see another twenty-second day of February, we will try to increase our 'mite' again. I hope that day will find this terrible war ended, and us a united people, and every slave now in captivity free throughout all the land. Praise the Lord that so many have escaped."

*From Connecticut.*

The inclosed is for the American Missionary Association for the Freedmen's department. Please fill out a life certificate for Rev. Dr. —— for this $30, and thus rivet his friendship, which is now in a healthful state. God is opening to your Society a most noble and encouraging field of labor, and may he abundantly bless you in it!

*From a Lady in Wisconsin.*

As my two little boys have sold two sheep, in order to get money to send to the Missionary Association, to buy Testaments to be distributed among the little emancipated slave children, I write a letter for them to you, and they wish me to say that they want you to write them a letter in reply to this. I wish to cultivate a missionary spirit in them.

*From a Minister in Maine.*

"PLEASE find fifteen dollars, a contribution from the First Congregational Church and Society in this place, to aid missions among the FREEDMEN of this country through the agency of the A. M. Association. I regard this anomalous class of citizens as presenting the most promising missionary field in the world. 'What hath God wrought!'"

# RECEIPTS

## From Feb. 1 to Feb. 29, 1864, inclusive.

### MAINE.

Bangor. Central Ch. Sab. Sch., $33.55; TIMOTHY CROSBY, to const. himself L. M., $30; cash, 50c., by J. A., $64 05
Bethel. Second Cong. Ch. and Soc., $10, by Rev. D. G.; Mrs. Timothy Chapman, $5, 15 00
Monson. Isaac Tyler, 2 00
North-Dixmont. D. Stevens, $1; others, $1, by O. C. H., 2 00

### NEW-HAMPSHIRE.

Bristol. Rev. C. F. Abbott, 7 00
Dalton. T. Metcalf, $1.25; J. Tenney and D. McClenning, $1 ea.; others, $2.75, 6 00
Jaffrey. J. D. and S. H. Gibbs, 2 00
Mason. J. B. Wilson and Dea. A. Wright, $1 ea.; others, $2.25, 4 25
Mt. Vernon. John Bruce, 1 00
Nashua. Bequest of the late Rebeckah Parker, $50 for *Home M.*, and $50 for *Mendi M.*, by W. & Co., 100 00

### VERMONT.

Brandon. L. C. Avery, 1 00
Brattleborough. Mrs. F. B. Frost, by W. & Co., $5; A. Van Doorn, $5, 10 00
Chelsea. Mrs. M. F. Ordway, 1 00
Forest Dale. C. Powers, 1 00
Grafton. A Friend, $10; Mrs. Caroline B. Aiken, $8; others, $1; with other donations to const. REV. RUFUS EMERSON, L. M., by W. & Co., 19 00
Guilford. Mrs. S. W. G. and others, 1 00
Ludlow. G. Coffin, 2 00
Lunenburgh. Cong. Soc., $25, by T. N. W., Treas.; Myron S. Chandler, $20, 45 00
Newfane. Mrs. L. C. Cushing, by Mrs. R., 1 00
Saxtons River. Thomas Towne, by W. N. M., 5 00
Springfield. Individuals in Cong. Ch., by I. M. L., 10 00
Townshend. S. D. Winslow, 2d, 1 00

### MASSACHUSETTS.

Amesbury. Mrs. Wm. Allen, by D. C. B., 3 00
Amherst. (First Parish,) Gentlemen and Ladies' Benev. Ass'n, $17; Coll. Missionary Concert, $18, by G. C., Treas.; R. B. Hubbard, $3, 33 00
Ashleyville. Samuel Smith, 2d, $15.50; Dea. H. Smith, $2; others, 50c., 18 00
East-Longmeadow. E. Taylor, 1 00
Enfield. Daniel T. Trask, 10 00
Beverly. "Friends," by I. T., 14 50
Boston. G. B. G., 50
Boylston. L. Holbrook, 3 00
Brookline. "A Friend," $50, by W. & Co.; Miss H. A. H., 20c., 50 20
Chelsea. Mrs. P. N. Pratt, by W. & Co., 5 00
Clappville. J. Meriam and family, 5 00
Fitchburgh. Young People's A. S. Miss. Ass'n, $22; Mrs. M. Chamberlain, Wm. M. Leathe, R. R. Conn, and S. A. Childs, $5 ea.; Mrs. M. D. Tolman, $3; E. Atkinson, $2; Miss M. J. Eaton, A. Gould, and L. Williams, $1 ea.; "A Friend," $30, to const. EDWARD D. CONANT, L. M.; J. P. Sabin and Mrs. Harriet Kimball, $5 ea.; S. P. Tyler and A. Eaton, $1 ea.; others, $1.30, by Rev. E. D., 93 30
Framingham. Mrs. S. N. Brewer, $5; "G. N.," $4; W. P. Temple and Mrs. A. M. Parsons, $2 ea.; Mrs. S. Childs, $1.25; Mrs. L. Rugg, $1; Mrs. E. E., 50c., 15 75
Franklin. E. R., 50
Great Barrington. Miss M. Beckwith, by L. M. P., 2 00
Groton. Bal. Contribution, by W. & Co., 25
Hanover. Second Cong. Ch. M. C. Coll., by W. & Co., 15 00
Hubbardston. Cong. Soc., by Rev. E. D., 16 00
Lowell. H. B. S., $1; Jos. White, $1, 2 00
Marlborough. Union Ch. & Soc., to const. GRENVILLE BIGELOW and STEPHEN MORSE, L. Ms., by W. & Co., 65 00
Millbury. First Cong. Ch. and Soc., by Rev. E. Y. G., 87 00
Monson. S. K. Foster, 2 00
Monterey. T. D. Hale, $2.50; J. D. Bidwell, $1, 3 50
North-Abington. Mrs. Susan Frost, by W. & Co., 1 00
Northampton. Josiah D. Whitney, $10; Mrs. Joseph Warner, $6, 16 00
Northfield. S. H., 25
Quincy. Ladies' Soc. Orthodox Ch., $7.75; Coll., $5, by W. & Co., 12 75
Southbridge. F. C. L., 50
Springfield. "A Thank-offering," 10 00
Stockbridge. Mon. Con. Coll., by W. W., 12 00
Sterling. "A Friend," by Rev. E. D., 50
Taunton. T. T. Richmond, by W. & Co., 1 00
Templeton. E. Roper and D. A. Bewker, $1 ea., 2 00
West-Newton. Mrs. S. M. U. Smith, 2 00
Worcester. Individuals, by J. C., $3.75; H. C. W., 25c., 4 00
Worthington. "A Friend," by W. & Co., 10 00

### RHODE ISLAND.

Providence. High St. Cong. Ch., to const. A. C. BARSTOW, CHESTER PRATT, and EDWIN KNIGHT, L. M.'s, by W. K., Treas., 100 00
Rockville. Rev. L. M. C., 50

### CONNECTICUT.

Bristol. R. Peck, 2 00
Brooklyn. M. W. Crosby, 1 00
Danbury. E. Blackman, 1 00
East-Windsor Hill. Miss L. Watson, 2 00
East-Woodstock. Ch. and Soc., by W. and Co., 87 75
Farmington. Henry D. Hawley and family, $30, to const. SETH T. RAMSAY, L. M.; Miss M. P. Freeman, $1, 31 00
Gaylordsville. N. Gaylord, L. B. Gaylord, and W. Marsh, $1 ea.; Mrs. B. A. P., 50c., 3 50
Haddam. First Cong. Ch., by G. S. B., Treas., 20 00
Hartford. Mrs. N. Swan and Mrs. P. Johnson, $1.50 ea.; W. J. Phillips, $1; others, $1.25, by A. W., 5 25
Killingworth. Jared Rutty, 9 00
Lebanon. Eleazar Huntington, 30 00
Morris. K. Goodwin, $3.50; Mrs. D. C. Nettleton,

$3; I. Hubbard, $2; A. Stoddard and L. Hubbard, $1 ea.; R. P., 50c. 11 00
Mystic Bridge. Cong. Ch., by E. D., 10 66
New-Britain. Centre Ch., $66.36; A. Belden, $1, for *Foreign M.*, by Rev. L. Perrin; A. Belden, $1, 68 36
New-Haven. Miss A. T., 25
North-Guilford. Erastus Dudley, 5 00
North-Woodstock. Mrs. Dea. L. Child, *for ed. of a boy Mendi M.*, by Rev. J. W., 2 00
Plainville. Cong. Ch., to const. DEA. EDWIN N. LEWIS, L. M., 36 00
Putnam. A Friend, $1; B. P., 50c., 1 50
Southington. C. Hart, 2 00
Warren. Cong. Ch., by F. B. T., Treas., 32 50
West-Willington. Mrs. M. B. Holt, $5; Harvey Merrick, $1.50; L. Eldridge and Mrs. E. B. Merrick, $1 ea.; others, $1.50, 10 00

NEW-YORK.

Ballston Spa. Titus M. Mitchell, $20; Mrs. P. A., 50c., 20 50
Barre Center. Miss E. C. H., 50
Binghamton. Mr. and Mrs. Elias Hawley, $100; James Leighton, $5, 105 00
Bridgewater. Dr. J. H., 25
Canastota. John A. Wilson, 5 00
Chittenango. Mrs. Edwin Lewis, by J. A. W., 5 00
Clinton. G. Butler, 1 00
Galway. Mrs. N. Jones, $2.50; Dea. E. Hewitt, Mrs. T. Mairs, and Miss N. S. Clizbe, $1 ea., 5 50
Harrisburgh. C. Galloway, 1 50
Harlem. Cong. Ch. Mon. Con. Coll., by J. R., 10 00
Ithaca. Samuel Love, to const. MRS. SAMUEL LOVE, L. M., 30 00
Jewett. Individuals, $14.25; Presb. Ch., $7, by A. P., 21 25
Knowlesville. Rev. R. S. Egleston, $3; David Hood, $2, 5 00
Le Roy. Mr. and Mrs. Wm. Calvert, for *Mendi M.*, 3 00
Leyden. Reuel Kimball, $20; N. Northam, $1, 21 00
Lowville. J. A. Northrop, 5 00
Marshall. Friends, by M. L., 20 00
Mannsville. Sab. Sch. Coll., by H. G., Supt., 6 35
New-York. Ch. of the Puritans, M. C. Coll., $3.20, by W. E. W., Treas.; Tabernacle Ch., M. C. Coll., $2, by W. B. H., Treas.; Individuals, $1.50, 6 70
Oriskany. A. Halsey, $3; Mrs. L. B. Porter, E. D. Porter, and L. C. Clark, $1 ea.; others, $2, 8 00
Oswego. Dr. E. A. Potter, 1 00
Otisco. J. C. Hitchcock and others, $40; Mrs. Olive Frisbie, $10, 50 00
Parishville. F. A. Chase, 1 00
Royalton. Bela Hall, 2 00
Sennett. L. M. B., 25
Syracuse. Mrs. W. M. C., 30
Strykersville. E. P. Clapp, by Hon. A. W., 3 00
Wilson. Union Sab. Sch. of School District No. 7, by C. M. C., 6 29
Wolcott. Mrs. C. Smith, 5 00
York. Mrs. P. G., 60c.; J. B., 25c., 85

NEW-JERSEY.

Newark. Dr. Thomas Lafon, 25 00
Paterson. W. Cooke, $3; A. G. C., 50c., 3 50

PENNSYLVANIA.

Cowdersport. J. S. M., 50
Meadville. W. F. Clark, 5 00
Montrose. C. C. H. 50
Octoraro. J. B. Davis, $1; J. McC., 50c., 1 50
Springfield Cross Roads. Individuals, by J. N. M., 2 00
Washington. Dr. F. Julius Le Moyne, 100 00
Wellsburgh. Individuals, by J. N. M., 2 00
West-Chester. S. E., 50

MARYLAND.

Baltimore. W. K. Carson, 5 00

DISTRICT OF COLUMBIA.

Washington. A. F. Williams, for *Home M.*, bal. to const. MRS. C. D. FORCE, L. M., 10 00

KENTUCKY.

Germantown, Individuals, 1 00

OHIO.

Avon. W. Burdett, 1 00
Braceville. George Stowe, 5 00
Bricksville. Mrs. Fanny C. Clark, by E. A. C., 10 50
Bristolville. Mrs. S. G. S. Bostwick, 1 00
Bucyrus. S. R. P., 25
Chatham Center. J. N. Robinson, 1 00
Granville. Welch Cong. Ch., by R. J., 8 56
Greenwich Station. A. M. Mead, $1; L. M., 25c., 1 25
Hampden. S. Sheldon, 1 00
Jersey. Mrs. L. Sinnet, $5; D. B. Whitehead, $1, 6 00
Lenox. A. B., 1 00
Mallet Creek. L. D. Nettleton, by Rev. J. P. B., 5 00
Middlefield. By Mrs. L. S. B., 25
Oberlin. E. W. Andrews, $10.50; U. Thompson, $5; J. Judson, $2, by Rev. J. P. B.; Mrs. B. A. Judson, $1, 18 50
Paddy's Run. Mrs. S. F. S., 25
Pittsfield. Cong. Ch., $10.25; F. Stone, $1; J. W., 25c., by Rev. O. B. W., 11 50
Port Homer. A. G. De Sellem, 20 00
Ravenna. H. C. Frazer, 2 00
Rawsonville. C. Tuttle, 1 25
Strongsville. Edward Haynes, $2; W. P., 25c., 2 25
Sylvania. Estate of Dr. Amos Miner, by Salmon Miner, Executor, 170 00
Wakeman. Cong. Ch., by Rev. H. S. B., $20.50; Young People's Miss. Ass'n, by L. S. B., Sec., $4.22, 24 72
Wayne. D. Smilie, 3 00

ILLINOIS.

Albion. H. Edwards, 1 25
Bunker Hill. Rev. J. Weller, $4; M. Hill, $1, 5 00
Claremont. G. H. S., 50
Dundee. Rev. G. W. Wainwright, H. Davis, H. Todd, and Mrs. Crabtree, $1 ea.; others, $1.50, 5 50
Galesburg. L. Weeks, 1 25
Galva. Cong. Ch. Sab. Sch., for *Mendi M.*, by Rev. S. G. W., 5 00
Half Day. Joseph Pike, $1.50, for *Mendi M.*; others, $2.25, 3 75
Hamilton and Montibello. Cong. Churches, M. C. Colls., by Rev. E. N. B., 10 00
Hoyleton. Rev. I. S. Davis, 2 37
Lewistown. Wm. Proctor, 40 65
Malden. Cong. Ch., by Dea. S. B. F., $31.30; Mrs. C. L. Porter, $1, 32 30
Mellington. D. W. Jackson, $2; Mrs. Verbeck, $1, 3 00
Ottawa. E. Dimmick, 5 00
Plano. C. B. T., 50
Rockford. Second Cong. Ch., $27.66, by Rev. T. D. R., Treas.; J. G. Penfield, $3; W. T., 50c. 31 16
Rockton. Wm. Talcott, 25 00
St. Albans. Individuals, 50
Waukegan. Mrs. L. S. Hartzell, 5 00
Wheaton. Mrs. M. A. Blanchard, by Rev. J. B., 2 00
Wyanet. Miss M. E. Blood, 5 00

MICHIGAN.

Cold Water. Mrs. S. G. Miles, 1 00
Columbus. Cong. Ch., by Rev. W. B. W., 4 25
Delta. Cong. Ch., by Rev. W. B. W., 3 20
Detroit. "H. H.," $10; Individuals, by Rev. C. C. F., 50c., 10 50
Fairfield. J. L. D., 50
Hillsdale. Mrs. T. F. Douglass, 5 00
Memphis. Cong. Ch., by Rev. W. B. W., 4 75
Moscow. Rev. J. H. Canfield, 1 00
Niles. Dr. James Lewis, 5 00
Union City. Cong. Soc., to const. MRS. DESIRE TWISS and LE ROY JUDD, L. Ms., by I. W. C., 60 00
Wacousta. Cong. Ch., by Rev. W. B. W., 2 15

IOWA.

Denmark. Cong. Sab. Sch., by Rev. H. R. E., Supt., 21 50
Drakeville. Individuals, by Rev. G. I. C., 1 75
Grinnell. Cong. Ch. and Soc., by T. H. B., Treas., 20 00
Newton. F. A. Seymour, $5.25; J. R. C., 50c. 5 75
Salem. Mrs. S. H., 75
Wittemburg. Free Presb. Ch., by Rev. G. G. P., 13 00

WISCONSIN.

Bloomfield. E. S. Cadwell, 5 00
Emerald Grove. S. H. R., 25
Portage City. John Jones, No. 4, 3 00
Sparta. Joseph Avery, $5; L. S. Bingham, $5, 10 00

KANSAS.

Leavenworth. Rev. S. L. Adair, 5 00

MISSISSIPPI.

Vicksburgh. Miss A. E. H., 50

CALIFORNIA.

Mendocino. DR. T. C. COXHEAD, to const. himself and MRS. P. R. COXHEAD, L. M.'s, 60 00

———, S. A. Ransom, 6 50
———, E. C. Greene, 1 50

ENGLAND.

Newcastle-on-Tyne. Friends in England, by Mrs. Anna H. Richardson, 76 60

## FOR FREEDMEN.

[($3,311 45.)

MAINE.

Augusta. Mrs. E. Robinson, 5 00
Bangor. Ladies of First Parish, a bbl. C., by J. A.
Belfast. First Cong. Ch. and Soc., by Rev. W. P., 22 00
Hallowell. Cong. Ch. S. S., by S. P., Supt., 11 00
North-Dixmont. Mrs. M. E. Kimball, by O. C. H., 1 00
Searsport. First Cong. Ch. and Soc., by Rev. S. T., 15 00
South-Montville. A box C., by. S. P. R.

NEW-HAMPSHIRE.

Amherst. Cong. Ch., by E. S. R., Treas., 42 07
Dover. Ladies' Anti-Slavery and F. A. Soc., four boxes, one tierce, and two bbls. C., (val. $725.03,) by Mrs. M. M. H.
Great Falls. Coll. by Mrs. Robert Smart and Miss Bettie Walker, by W. & Co., $13.60; and a bbl. C., 13 60
Hancock. Friends, a bbl. C., by J. D.
Keene. Isaac Rand, 28 92
Lebanon. Don Crain, 3 25
Lee. "A Friend," 70 50
Nashua. Pearl-st. Cong. Ch., by E. S. R., Treas., 96 73
Temple. MRS. LUCY W. C. KEYES, $5, bal. to const. her L. M., by Rev. G. G. *Correction*—Isaac and Horace Wilson, $1 ea., (ack. in March as from others,) 5 00

VERMONT.

Brookville. Ladies, a box C., by Mrs. H. H.
Burlington. One box C., by Mrs. L. M.
Chester. Citizens, a bbl. C.; two ladies, $3, by A. D., 3 00
Coventry. Ladies, two bbls. C., by Mrs. P. H. W.
Fayetteville. A bbl. C., and cash, $1, by Mrs. E. C. T. R.; one box C., by Mrs. E. R., 1 00
Grafton. Mrs. Caroline B. Aiken, by W. & Co., 6 00
Manchester. Two bbls. and a half bbl. C., by Miss L. W.
Newbury. One bbl. C., by Mrs. A. A.
North-Branford. Lizzie F. Nichols, a bbl. C.
Norwich. "Friends," a bbl. and box C.; cash, $5, by S. M., 5 00
Randolph Centre. Union Aid Soc., three bbls. C., (val. $22.62,) by B. N.
Townshend. Ladies of First Cong. Ch., a bbl. C., and cash, $1, by Mrs. S. E. G., 1 00

MASSACHUSETTS.

Auburn. Cong. Ch., by Rev. C. K., 20 00
Boston. Rev. T. R. Hawley, by J. F. S., $5; Friends, a box C., by Rev. W. C. C., 5 00
Buckland. Rev. E. J. Moore, 13 00
Cummington. Mrs. Arunah Bartlett, 10 00
Danvers. Twenty bbls. C., by Col. N. T.
Deerfield. A box and bbl. C., by Rev. G. L. H.
East-Charlemont. Cong. Ch., to const. EDWARD LEAVITT, L. M., by Rev. A. F., 40 00
East-Medway. "A Friend," by P. D., 10 00
Fitchburgh. One bbl. C., by Rev. E. D.
Franklin. Ladies' Benev. Soc., two bbls C., (val. $90,) by Mrs. A. E. D.
Grantville. One box and one cask C.; cash, $3, by W. & Co., 3 00
Great-Barrington. B. Beckwith, $15; L. M. Pixley, $10; Mrs. C. W. Hopkins, Miss N. Kellogg, P. Russell, and J. Russell, $2 ea.; J. K. Pelton, L. Pixley, Miss E. Pixley, Miss L. Pixley, A. Savage, Mrs. A. Burt, J. L. Dodge, J. B. Peck, M. Rosseter, Mrs. M. Rosseter, W. Sherwood, J. Lewis, F. Whiting, G. Gilbert, G. Munson, Mrs. G. Munson, Z. T. Bradley, R. Taylor, E. W. McLean, and J. Sedgwick, $1 ea.; others, $7, 6[illegible]
Greenville. One bbl. C., and cash, $1, by Rev. N. B. C., 1[illegible]
Hadley. B. T. Huntington, 3[illegible]
Holden. Proceeds of Fair, by Rev. E. D., 195[illegible]
Holliston. Mrs. Mary Rockwood, $4.25; M. M. F., 25c., 4[illegible]
Hubbardston. Otis Ware, $4.75; S. E. P., 25c., 5[illegible]
Huntington. First Cong. Ch., four bbls. C.; Coll., $12.60, by Rev. E. C., 12[illegible]
Lowell. Friends, a bbl. C., (val., $23.35,) by E. B.
Newton Centre. Ladies of Cong. Ch., (Rev. D. L. F.,) two bbls. C.
New-Salem. One bbl. C., and cash, $1, by D. P., 1[illegible]
Northampton. Josiah D. Whitney, 10[illegible]
Northbridge Centre. Two bbls C., by Rev. S. H.
North-Brookfield. Friends, a box C., by W. L. P.
North-Falmouth. Two bbls. C., by A. H. W.
Northfield. C. T. and S. K. Swan, [illegible]
Reading. David Emerson, 5[illegible]
Rockport. Ladies, a bbl. C., and cash, $1.50, by Miss S. E. G., 1[illegible]
Sandwich. Mrs. R. Tobey, [illegible]
Southborough. Soldiers' Aid Soc., a bbl. C., by Mrs. J. L. H., Prest.
South-Danvers. C. G. Willey, 2[illegible]
Springfield. E. Pease, 1[illegible]
Tewksbury. Two bbls. C., by G. L.
Uxbridge. First Evang. Cong. Ch., $50; one bbl. C., and cash, $1, by W. C. C., [illegible]
Upton. Cong. Ch., by W. & Co., 1[illegible]
Walpole. Orthodox Cong. Ch. and Soc., by W. & Co., 2[illegible]
West-Brookfield. Friends, a bbl. C., (val. $25,) by A. C.
Westford. One bbl. C., by Rev. E. R. H.
West-Medway. "Estate of C. S." 10[illegible]
West-Natick. Two bbls C., by E. W.
Worcester. Mrs. Eliza Healy, $10; Miss Mary Rockwood, $2; Freedmen's Relief Soc., two bbls. C., (val., $102,) by Mrs. S. A. B., 1[illegible]

RHODE-ISLAND.

Ashaway. Soldiers' Aid Soc., a bbl. C., (val., $20,) by S. A. I.
Providence. A. C. Barstow, by W. K., Treas. High-st. Cong. Ch., [illegible]

CONNECTICUT.

Avon. Mrs. Fanny Woodford and Mrs. R. Andrews, $3 ea.; Miss J. Andrews, $2, 8
Bethlehem. Mrs. S. G. Bellamy, 10
Cheshire. Amasa Preston, $37; Mrs. Amasa Preston, $3; Meth. Ch. Coll., $5.25, by Mrs. M. E. R., 45
Chester. S. Silliman, 5
Danbury. L. J. Barnum, 1
East-Hartford. Cong. Ch. and Soc., $37.38, to const. MRS. HATTIE D. MOLINEUX, L. M., by G. F. C., Treas.; fifteen bbls. C., by O. P., 37
East-Lyme. Rev. Joseph Ayer, 5
Falls Village. One bbl. C., by Rev. J. E.
Franklin. One bbl. C., by Mrs. J. B. A.
Greenville. Cong. Ch. Sab. Sch., by F. W. C., 13
Greenwich. Four bbls. C., (val., $132.72.)
Griswold. Ladies, a bbl. C., and cash, $1, by Rev. B. F. N., 1
Guilford. Julia Evarts, $5; J. S. E., 25c., 5
Haddam. Sewing Circle, a bbl. C., by Mrs. L. A. W.
Hartford. Six bbls. C., by O. P.
Hebron. Ladies, two bbls. C.; Jasper Porter, $2; D. Strong, $1, 3
Higganum. Ladies, a bbl. C., (val., $35,) by Mrs. L. A. N.
Manchester. First Cong. Ch., by O. P., 57
Middletown. J. G. Baldwin, $10; Mrs. J. G. B., $5; Mary A. B., $10; Harriet A. B., $7.30; James G. B., $2; L. E. B., $1; Geo. Garrison, $1, 36
New-Haven. William Patton, D.D., to const. MILTON BADGER, D.D., L. M., 50

h-Haven. One bbl. and a half bbl. C., by . E.
h-Woodstock. "A Friend," by Rev. J. W., 5 00
fret. "A Friend," a bundle C., by Rev. W.
am. H. C. Cutler, a bbl. C.
outh. Rev. R. C. Learned, 2 00
ding. Mrs. Rev. G. Hollis, 1 00
hbury. J. Mosely, 10 00
h-Norwalk. Ladies, a bbl. C., (val. $30.29,)
P. H.
eld. J. L. C. and family, 75
yville. Truman Cook, $3; M. Blakesley, $2, 5 00
t-Cornwall. Two boxes C., by E. S.
dsor Locks. Four bbls. C., by Rev. C. C. McI.

NEW-YORK.

. Moses Dudley, 10 00
ows Island. A bundle C., by Rev. Dr. P.
hamton. Colored Industrial School, a bbl. C., Miss R. L. M.
kport. Ladies, a bbl. C., by L. H. S.
klyn. "C. B.," $100, *in part to support a teacher;* Sewing Circle of Plymouth Ch., two ckages C., (val. $183,) by Mrs. S. J. T. 100 00
erstown. Two cases and one bbl. C., (val., 0,) by R. R.
-Otto. Ladies, a bbl. of C., (val., $21.72;)
sh, $2.82, by O. L. T., 2 82
es. Cong. Ch., by Rev. M. H. W., 3 00
nibal. S. W. Brewster, 100 00
kinton. Miss L. M. Phelps, $1.25; Mrs. L. elps and E. O. Phelps, $1 ea.; others, 75c., 4 00
eoye. One bbl. C., by Mrs. G. P.
ca. Mrs. Stebbins and Mrs. Phillips, $3 ea., S. L., 6 00
tt. Individuals, by A. P., 6 00
na. "A Friend," 3 00
right. First Presb. Ch., by Rev. T. F. W., 12 75
wlesville. A bbl. C., and cash, $1.50, by Rev. S. E., 1 50
en. Reuel Kimball, $10; N. Northam, $2, 12 00
oy. Mr. and Mrs. William Calvert, $10; L. ocker, $3; J. Calvert and C. K. Ward, $2 ea.;
a. A. McEwen, $1.50; A. Van Dusen and S. zelton, $1 ea., 20 50
ille. Friends, a bbl. C., and cash, 50c., by H. C., 50
nsville. Friends, a bbl. C., and cash, $2.35, Miss M. B., 2 35
au. Rev. C. Doolittle, $1; six girls and ys, $1, 2 00
sa. Isaac L. Hazen, 10 00
go. A. O. Cooper, 2 00
o. Mrs. Olive Frisbie, by J. C. H., 10 00
wa. H. Slade, 1 25
lton. F. Corbin, by B. H., 2 00
Yan. M. Hamlin & Sons, to const. CHAS. HAMLIN, GEO. E. HAMLIN, THEODORE HAMLIN, and M. HAMLIN, L. Ms., 300 00
oga Springs. Friends, one bbl. C., (val., $44,)
n. Con., $2; S. E. Bushnell, $2; R. C. Wilns, $2; E. C. Williams, $1; Mrs. E. R. T., , by Rev. L. T., 7 50
-Kortright. Presb. Ch., by Rev. T. F. W., 13 45
holm. "H. H.," $20; "L. H." and "M. J. " $10 ea., to const. C. L. TAMBLING, L. M.;
rissa P. Hubbard, $10, and H. D. F. H., 20c., 50 20
ier Hill. Ladies' Sewing Soc., a bbl. C., (val., .67;) cash, $1, by H. B. S., 1 00
Freedmen's Benev. Soc., a box C., (val., ,) by Rev. J. A. P.
Bloomfield. Mrs. Mary E. Bush, one sack C., cash, 2 00
tt. Mrs. C. Smith, 1 00
Mrs. Paul Goddard, 2 00

NEW-JERSEY.

on. Mrs. L. K. Young, a bbl. C., and cash, 25
k. J. P. Noyes, $55; David Ripley, $25, by W. B. B., 80 00
Orange. Ladies, two bbls. C., and cash, 50c., . G. S., 50

PENNSYLVANIA.

. Ladies, one bbl. C., (val., $40,) and cash,
y Mrs. J. A. P., 2 00
sport. John S. Mann, 10 00

VIRGINIA.

Hampton. Children of the Freedmen's School, by C. P. D., 14 54

OHIO.

Austinburgh. MYRON WHITING, $21, bal. to const. himself L. M.; Rev. A. D. Barber, $16; "A Friend," $10; P. M. Bissell, $3; Mrs. Griffis, $1, to const. AMZI L. BARBER, L. M.; S. Hill, Zeri Cowles, Elizabeth Austin, and G. W. Walker, A. M., $10 ea.; Lyman B. Cowles, $5; H. M. Dewey, $3; T. Root, C. Holbrook, A. Moore, L. M. Austin, C. Herrick, and L. D. Proctor, $2 ea.; M. W. Pulis & Co., $2; J. W. Lathrop, Mrs. C. Henderson, M. Cowles, Mrs. E. Plumb, Mrs. Burton, Mrs. Merrill, U. T. Henderson, H. Bissell, Dea. H. Ryder, Mrs. N. Ryder, Mrs. H. Ryder, M. J. Shaffer, and Miss A. Warren, $1 ea.; Students G. R. Inst., $17.15; others, $1.50, to const. MISS LUCY D. PROCTOR and MISS MARY J. SHAFFER, L. Ms., by Rev. A. D. B., 144 65
Braceville. W. L. Daily, 2 00
Brecksville. C. Oaks, by E. A. C., 2 00
Cadiz. Mrs. Martha McCrea, 75 00
Deersville. Individuals, by Rev. E. T., 3 00
Geneva. W. C. Sexton, 2 00
Paint Valley. Free Presb. Ch., by Rev. J. D. W., 21 75
Richfield. Coll. Baptist Meeting, $12.26, and Methodist Meeting, $5.40, by W. H. W., 17 66
Spring Mountain. S. Anderson, 1 00
Wellsville. W. D. Norris, 2 00
Xenia. William Bradfute, 5 00

*Correction*—The ack. in Feb., of clothing collected by Rev. A. D. Olds, should have read "12,000 lbs."

INDIANA.

Michigan City. Herbert Williams, 8 00

ILLINOIS.

Albion. H. E., 50
Chesterfield. Rev. L. H. Platt, 5 00
Half Day. Joseph Pike, 2 00
Hamlet. L. Cooper, 1 00
Malden. Ladies, by Mrs. P., 4 00
Rockford. Teachers and Pupils of Rockford Seminary, by Miss A. P. S., 50 00

MICHIGAN.

Alamo. Julius Hackley, 10 00
Ann Arbor. Gilbert Allen, 3 00
Romeo. Cong. Ch., by Rev. W. B. W., 17 87

IOWA.

Burlington. Mrs. Elizabeth Leonard, by Rev. A. L. L., 30 00
Cincinnati. L. R. Holbrook, by Rev. G. I. C., 1 00
Clay. D. E. Draper, 2 00
Coffins Grove. Coll. Wesleyan Quarterly Meeting, by Rev. D. P. B., 10 15
Danville. Mrs. H. Huntington, 1 00
Drakeville. A. C., by Rev. G. I. C., 75
Long Creek. Jonah Morris, 5 00
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